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Enlarged Rule of Chrodegang  
Capitula of Theodulf  
Statute of Benedict of Aniane



PR  
1119  
A2  
no. 150







*E. L. Philpot*

THE OLD ENGLISH VERSION, WITH THE LATIN  
ORIGINAL, OF THE

## Enlarged Rule of Chrodegang.

AN OLD ENGLISH VERSION, WITH THE LATIN  
ORIGINAL, OF THE

## Capitula of Theodulf.

AN INTERLINEAR OLD ENGLISH RENDERING  
OF THE

## Epitome of Benedict of Aniane.

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29

Ipronicum scadon bromgode de quare. Ihtoriabifcotope  
ghyfsum. Innebon hig modige ne ryðer credende.  
ne fori higende. ac clare. Ifyffir. ghylde. pelyffen-  
de. I mild higote. I lufian bone ppiost hyfed. I ascen-  
man heom alrahtiar. Ingehartian þhiperon. ac sona  
snoteplice hi astrydon of. I papinon bone hi oddum  
sultice bodiad. þ hi syfre hypplicen libbon. gþma  
bon bone ærige diacon odde bone ppiauost. agte þli  
pyllon modigan. odde ppiutan. odde rojhicen þaruh-  
tang setedny pre ærte godes bebode. styrheimma-  
ent odde turpa. I gfhina gespican. styrheimst bÿscop  
ærte ihtoria. gylter mæde. gþli bone gyt nellenge  
spican. dohimian ofhtoria puridmýnte. I ferre oddie  
to þegodes iuh iþær bÿscoper gebod ærte godcum  
licum bebodum býerman pyllon. **iv. De cellario.**

**C**ellarius debet uero timens esse dñm. sobrius non in-  
nolentius. non contentiosus. non iracundus sed modestus  
morib. cautus & fidelis. non superbus non tardus. non p-  
digus. non remissus & quicquid accipit subcura sua.  
ad opus clericorum custodiat non in instri ibidem  
deputati an nouam frim aut sustin subripicudo. aut  
aliquolibet modo neglegenter inuendo dissipent.  
Hi uero famili diliguntur defidelissima. eccl. fam-  
lia & his officiis diligenter erudiantur. Ut scilicet  
& pistoria aste & fidei puritate. necessitatibus frim  
opostumissime ualeant subfragari. eadem quoq;  
forma decocis seruanda est. **v. Be þa higode.**

The Old English version of the enlarged rule  
of Chrodegang together with the  
Latin Original.

An Old English version of the Capitula of  
Theodulf together with the Latin Original.

An interlinear Old English rendering of the  
Epitome of Benedict of Aniane.

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## TEMPORARY PREFACE.

I HEREWITH print the three texts mentioned in the title-page together with a few necessary notes on the MSS., arrangement of the text, &c. A fuller introduction, together with notes and a glossary, is in preparation. In all three texts letters or words enclosed in ( ) are written over the line. Those in [ ] are not in the MS. but have been added by me. A | in the footnotes indicates line division.

A. S. N.

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## INTRODUCTION.

§ 1. *The Chrodegang MS.* Corpus Christi College, Cambridge, MS. 191.<sup>1</sup>

Folio,  $11\frac{3}{8} \times 6\frac{7}{8}$  in. Written in one hand throughout<sup>2</sup> in the second quarter of the eleventh century. It consists of 168 pages, the last page being blank. Between pp. 2 and 5 a leaf is missing, and a fresh leaf has been inserted by the binder on which there is a note in a sixteenth-century hand to the effect that the Latin headings are wanting down to cap. 31. On the fly-leaf is a note by Parker stating that the work was written in Latin by Theodore, Archbishop of Canterbury,<sup>3</sup> and translated into English by Ælfric. The first few leaves have been injured and paper has been pasted over the edges to mend them. The headings of the Capitula are in red, sometimes in capitals, sometimes in small letters. The initials are in red, blue, and green. In my text I have modernized the punctuation and the use of capitals and small letters.

§ 2. *The Latin Text of the Regula Chrodegangi.*

In a detailed article in the *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, xxvii (1902), p. 646,<sup>4</sup>

<sup>1</sup> For a detailed description of the MS. cp. Montague R. James, *Descriptive Catalogue of the MSS. in the Library of Corpus Christi College, Cambridge*, i. 463.

<sup>2</sup> M. James states that it is in two hands, but a careful and repeated examination of the MS. convinces me that the handwriting is the same throughout. I give collotype reproductions of pages 29 and 114.

<sup>3</sup> Lord Selborne, *Ancient Facts and Fictions concerning Churches and Tithes*, 2nd Ed. 1892, pp. 264–270, pointed out that the work is the enlarged Rule of Chrodegang, as did also, independently, Miss Bateson, *Engl. Hist. Review*, 1894, p. 699. That the Old English translation is not the work of Ælfric needs no proof.

<sup>4</sup> I have to thank Mr. Edmund Bishop for kindly calling my attention to this article.

Albert Werminghoff arrives at the following classification of the existing MSS. of Chrodegang's rule:—

(1) The original recension of Chrodegang (Bishop of Metz, 742–766) consisting of Preface, List of Capitula, and 34 Capitula. MSS. in Bern and Leiden. Ed. W. Schmitz, Hannover, 1889.

(2) Recension, with additions, by Angilram, Chrodegang's successor. Also containing Preface, List, and 34 Capitula. MS. Rome, Vatican Pal. 555. Ed. Migne, *Patr. Lat.* lxxxix, 1097, &c.

(3) Generalized (*Verallgemeinernde*) Recension, based on No. 2, but all references to Metz churches are cut out. Preface, List, and 34 Capitula. MS. Leiden. Schmitz gives variant readings in his edition of No. 1.

(4) Interpolated version, with extensive interpolations from the Council of Aachen 816, &c. W. finds that there are two classes of MSS. of this version.

(4a) Preface as in Nos. 1, 2, and 3, and 86 Capitula. MSS. Paris and Rome. Ed. D'Achery. *Spicilegium*, Migne lxxxix, 1057, &c.

(4b) The Preface differs from that of the foregoing in that it is compiled from Chrodegang's Preface and that of the Council of Aachen. It contains 84 Capitula—Capitula 5 and 6 in (4a) being omitted. Contained (i) in MS. Brussels 8558–8563, which is in Anglo-Saxon handwriting, but only gives the Latin text. (ii) MS. C.C.C. 191, which is printed in this volume. These are the early MSS. of this version.<sup>1</sup>

<sup>1</sup> W. mentions three further London MSS.—(i) MS. Harley 440, which is, however, merely a copy of the C.C.C. MS. made in the seventeenth century by Abraham Whelock. (ii) MS. Cotton Vitellius D. vii. This contains only a brief extract, written in the sixteenth century by Joscelin, of 2 or 3 lines of Cap. 62, both Latin and English—not, as stated by Miss Bateson and M. James, in Latin only. (iii) MS. Cotton Galba E. iv, which does not contain a text at all, but merely a list of Christ Church books, amongst which there is mentioned a *Regula Canonicorum Anglice*. There was, according to W., a MS. in Rome, now disappeared, and a MS. in Verona contains Cap. 2 only.

§ 3. *Arrangement of the English Chrodegang Text.*

I have followed the MS. closely, making but few alterations, all clearly indicated in the foot-notes. Throughout the MS. a number of corrections and alterations have been made over the line. Many of them, indeed most, I believe to be by the scribe; in some cases, however, I cannot be sure, and in other cases they are evidently by a different hand. In those cases where they are clearly due to the scribe or may have been made by him I make no remark, but where they are, in my opinion, by a different hand, I mention it in the notes. As a rule I adopt alterations by the scribe in the text, but in some cases, where an older form has been replaced by a newer (e.g. 20<sup>16</sup> *belocenū*; 65<sup>8</sup> *xetywēn* subj. &c.), I retain the reading of the MS., as being presumably that of the MS. from which the *Corpus Codex* was copied.

There is a tendency in the MS. to drop a final *n*, and in my text I have retained the MS. reading: 6<sup>20</sup>, 67<sup>34</sup> *næbbe* for *-en*; 14<sup>33</sup>, 14<sup>36</sup>, &c., *ma* for *man*; 19<sup>20</sup> *belimpe* for *-en*; 29<sup>3</sup> *andwearda* for *-an*; 30<sup>4</sup> *undertide* for *undern-*; 33<sup>13</sup>, 79<sup>15</sup> *twy*; 36<sup>30</sup> *a* for *an*; 74<sup>16</sup> *acuma*; 88<sup>25</sup> *buto*; 99<sup>1</sup> *fruma*; 99<sup>3</sup> *lære*.

There are also signs of a tendency to confuse unaccented *a* and *e*, and in these cases also I have followed the MS.: (i) *e* for *a*: 7<sup>9</sup> *forbeodeð* for *-dað*; 71<sup>6</sup> *pære* for *pæra*; 18<sup>30</sup> *forhicgen*; 51<sup>33</sup> *þearfene* for *-na*; 61<sup>31</sup> *fæstene*; 82<sup>26</sup> *þenunge*. (ii) *a* for *e*: 6<sup>16</sup> *-nessa* for *-nesse*; 6<sup>28</sup> *druncan* for *-cen*; 33<sup>17</sup> *ansyna*.

§ 4. *Arrangement of the Latin Chrodegang Text.*

As the Latin text has been added merely for the sake of throwing light on the OE. translation, I have not considered it necessary to give the readings in the same details as in the case of the OE. A considerable number of alterations have been made in the Latin text by the scribe or in con-



## I

THE OLD ENGLISH VERSION OF THE  
ENLARGED RULE OF CHRODEGANG,  
TOGETHER WITH THE LATIN ORIGINAL.

[MS. 191, Corpus Christi Coll. Cambridge, p 1.]

Si trecentorum decem et octo reliquorumque sanctorum patrum canonum auctoritas inuiolata semper duraret, et episcopus atque clerus secundum eorum rectitudinis normam uiuerent, superfluum uideretur a nobis exiguis super hanc rem tam ordinate dis- 4 positam aliquid noui retractare aut dicere. Sed dum pastorum subditorumque neglegentia ex his temporibus nimium creuit, quid aliud agendum nobis est, qui in tam graui discrimine uenimus, nisi ut, quantum possumus, si non quantum debemus, ad rectitudinis 8 lineam, Deo inspirante, clerum nostrum reducamus? Igitur, diuino fulti auxilio, adgrediamur paruum decretulum facere per quod se clerus ab inlicitis coercent, et otiosa deponat, mala diu longeque usurpata derelinqu[er]at, illius uidelicet amore qui nos, si emendemus 12 in melius, suo sancto et pretioso nos redemit sanguine. Vigilante ergo studio instructionis formam colligere studeamus in qua plane contineatur qualiter prelati uiuere et subiectos regere, et in Dei seruitio constringe[re], et bene operantes et ad meliora prouocare, 16 proteruos et neglegentes debeant corripere, quatinus formula hac uiuendi inspecta, et Deo sibi adiutorium prebente humiliter suscepta, et efficaciter im[pleta] [p. 2] cum bonorum operum lampadibus uenienti sponso apparere atque eius thalamum ingredi mereantur, 20 quia nec infelix potest iudicari cui contigerit qualemcumque partem in paradisum (*M. -so*) habere; sed illis ibidem sors datur, qui in quantum possunt, per uite meritum, ad hoc, in huius temporis curriculo, dum licet currere, festinent. 24

Gif þæra þeo hundred 7 eahtatyne fædra þe wæron gesamnode

2 The Old English version of the Rule of Chrodegang

on þam sinoðe þe we Nicena nemnað, 7 oðra haligra fædera gesetednyssa wæron ungewemmedlice gehealdene, 7 gif ægðer ge biscopas ge preostas æfter heora rihtan gesettednesse [l]if(e)don,  
 4 þonne wære hit oferflowennis us litlingum awiht niwes to trahtnienne oððe to secgeinne ofer swa mærlice geendebyrd þing. Ac nu ægþer ge þæra ealdra ge þæra underþeoddera gymeleast is swiðe geweaxon, hwæt is (us) selre to donne, þe on swa pleolicum  
 8 orlaahtre synd becumene, buton þæt we swa miclum swa we magon, þeah we swa miclum ne magon swa we sceoldon, ure lif 7 ure preosta lif þurh Godes fultum to rihte gecyrron. Uton we þonne mid Godes fylste begynnian sume medenlice gesettednysse þurh þa  
 12 ure preostas hig forhæbban fram unalyfedlicum þingum, 7 forlætan þa yflan ydelu þe hig nu lange beeodan, 7 gecyrron to þæs lufe þe us mid his þam halgan blode ahredde fram deofles clammum, 7 wyle us to myrhðe gelædan, gif we willað ure yflu gebetan. Ges

16 [p. 5] xxxi. De communicacione (*M. excomm-*) culparum.

xxxii. De Quadragessimi (*M. -mæ*) obseruationibus.

xxxiii. De temporibus in quibus semel aut bis in die clericis reficiendum est.

20 xxxiv. De festiuitatibus sanctorum.

xxxv. Vt non aliquis presumat alterum cedere aut excommunicare.

xxxvi. Vt in congregacione can[on]icorum nulli liceat alterum defendere.

24 xxxvii. De zelo bono quem debent serui Dei habere invicem.

xxxviii. De infirmis canoniciis.

xxxix. De uestimentis et calciamentis clericoriconorum (*M. clericorum*).

xl. De eleemosinis accipiendis.

xli. De mensura a sacerdotibus [in eleemosyna accipienda].

xlii. De cura quam in p[opulo sibi commisso habere clerici debent].

<sup>2</sup> gesetednyssa. As it is impossible to say whether the dots are due to the scribe or not, I have left the fuller form, which is the usual one.— *gehealdenne*.

<sup>3</sup> gesetedness<sup>e</sup> if(e)don] the *l* is gone.      5 *þinge*.      7 *us wr. o.l.* by diff. hand.      9 *scealdon*. Between pages 2 and 5 a leaf has been lost containing the conclusion of the English prologue and the Latin headings to Chapters I-XXX. The Latin headings to Chapters XXXI-LXXXIII are contained on pages 5-7 and are followed on p. 7 by the English.

- xliii. Cui committi debeant stipendia pauperum.  
 xliv. De prepositis.  
 xlv. Quales uicem prelatorum in congregatione fungi  
     debeant. 4  
 xlvi. De pueris nutriendis custodiendisque.  
 xlvii. Vt omnes canonici ad completorium ueniant.  
 xlviii. De cantoribus.  
 xlxi. Quales ad legendum et cantandum in ecclesia con-  
     stituendi sunt.  
 1. Modus correctionis.  
 li. Vt canonici cucullas manachorum (*M. mon-*) non in-  
     duant. 12  
 [p. 6] lii. Vt in cultu uestitum (*M. vestium*) discretionem teneant  
     canonici.  
 liii. Quod a prelatis gemina pastio sit subditis inpendenda.  
 liiii. De familiaritate a clericis mulierum extranearum de-  
     uitanda. 16  
 lv. De clericis non manentibus in suo proposito.  
 lvi. De humiliatione facienda propter Deum.  
 lvii. De iracundis doctoribus. 20  
 lviii. De doctrina et exemplis doctorum.  
 lix. De taciturnitate in ecclesia (in eccl. *not in M.*).  
 lx. De ebrietate a clero deuitanda atque detestanda.  
 lxi. De clericis. 24  
 lxii. De regulis clericorum.  
 lxiii. De generibus clericorum.  
 lxiii. De sacerdotibus peccantibus.  
 lxv. Vt presbiter habeat unam [ecclesiam]. 28  
 lxvi. [Vt clericci nuptialia c]on[uui]a uitent.  
 lxvii. De [eo quod non per] ambit[ionem] sacerdotium ap-  
     petendum.  
 lxviii. De eo quod remouentur presbiteri ab officio suo. 32  
 lxix. Pro infirmis orare et unguere eos oleo precipitur.  
 lxx. Oblationes in domibus offerri non oportere.  
 lxxi. Quomodo benedicendi sunt sponsus et sponsa.  
 lxxii. De sollemnitatibus precipuis colendis. 36  
 lxxiii. De decimis diuidendis.  
 lxxiiii. Vt presbiteri per diuersa ab episcopis aut a laicis  
     indiscrete non mittantur.

- lxxv. De illis qui soli missas contra canonicam auctoritatem  
[ca]nere presumunt.
- lxxvi. Vt presbiteri inconsulto episcopo non constituantur in  
4 aecc[p. 7]lesiis, uel de ecclesis (*M. -siis*) expellantur  
[ab aliquo].
- lxxvii. De libris quos unusquisque secum in eccllesia habere  
debet.
- 8 lxxviii. De non suscipiendis alterius aecclesie clericis, et de  
susceptoribus eorum absque litteris commendatis (*M.*  
-datitiis) uel testibus a clericis in eadem eccllesia  
militantibus.
- 12 lxxviiii. Epistola cuiusdam deicole, in Christi nomine missa ad  
sacerdotes et clericos, predicationis atque instruc-  
tionis causa ipsius directa.
- lxxx. Alia epistola ad episcopum.
- 16 lxxxi. De doctrina discretionum (*M. De doctrinae discretionē*).
- lxxxii. De clero derelinquente clericatum suum.
- lxxxiii. De eo quod non facile uincitur unus de ordine canonic[o  
ab alio].
- 20 lxxxiiii. De eo quod non (*non not in M.*) debent canonici se  
precauere ante transformationes dēmonum.
- [i.] Be eadmodnysse.  
[ii.] Be preosta endebyrdnesse.  
24 iii. Be þam þæt man sceole gesceadwisnysse habban on  
preosta gegaderunge.  
iv. Be þam þæt preostas on heora geferræddene ne sceolan  
naðer ne girnan ne habban oferflownyssa ac neodbehofe  
þindeg.  
v. Be þam þæt on preosta geferræddene ealle gelice onson  
ætes 7 wætes.  
vi. Be þam gemete ætes 7 drinces.  
32 [p. 8] vii. [Be cycenan wucþenum.]  
viii. Be þam aercedeacone 7 þam prauoste.  
viii. Be þam hordore.

<sup>31</sup> In mending the MS. the binder has covered the line with parchment,  
but I could make out the reading. <sup>32</sup> This line has also been covered  
with parchment and I could not read it. On the parchment the binder (?)  
has written *Be enan þucþenum*; another late hand has struck this through  
and written *Be cycenan wucþenū*, *vid. p. 25*.

- x. Be þam geatwearde.
- xi. Be þam þæt man geornlice trymme þa claustru þær  
þa preostas inne slapað.
- xii. Be þam hwæt þa preostas sceolon cwæðan oððe don þonne +  
hi of bedde arisað.
- xiii. Be þam godcundan þeowdome an niht.
- xiv. Be gefyrnysse haligra wæccena.
- xv. Be dægredsgum. 8
- xvi. Be primsangum.
- xvii. Be heora handa weorce dæghwamlice.
- xviii. Be þrim tidum þæs dæges.
- xix. Be æfentide. 12
- xx. Be nihtsange.
- xxi. Be þære swigan æfter nihtsange.
- xxii. Be þam þæt preostas heora tidsangas æwfæstlice began.
- xxiii. Be þæs sealmsanges geornfullnysse. 16
- xxiv. Be þam þæt hi na prutlice on cyrcan ne standan.
- xxv. Be þam þe sceolon farænde beon.
- xxvi. Be þam þe on litlum gyltum agyltað.
- xxvii. Be þam heafodgyltum. 20
- xxviii. Be þære frefrunge þæs þe hreowsed heafodgylt.
- xxix. Be andytnyssum.
- xxx. Be þam hu man scyle andetnysse underfon 7 dæd- [p. 9]  
bot[e] tæcean. 24
- xxxi. Be amansumunge gylta.
- xxxii. Be Lenctenes gehealtsumnysse.
- xxxiii. Be tidum on þam preostas sceolan æne etan oððe  
twiga. 28
- xxxiv. Be haligra freolse.
- xxxv. Be þam þæt nan ne gedyrstlæce oðerne to beatenne ne  
to amansumienne.
- xxxvi. Be þam þæt on preosthirede nan ne geþrystlæce oðerne 32  
mid woh to wergenne.
- xxxvii. Be þam godan æfeste þe Godes þeowas him betwunan  
sceolon habban.
- xxxviii. Be seocum preostum. 36
- xxxix. Be preosta girlan 7 hira gescy.
- xl. Be ælmess[en]a næme.

- xli. Be þam gemete þe mæssepreostas ælmessan niman magon.
- 4 xlii. Be þære gemene þe preostas sceolon habban in þam folce þe him betæht bið.
- xliii. Be þam hwylcum hwæðer man scyle betæcan þæra ælmes manna bylyfne.
- 8 xlvi. Be þam prauostum.
- xlv. Be þam þe wrixl ealdordomes on geferredene habban sceolon.
- xlvi. Be cilda fostere 7 heordredene.
- xlvii. Be þam þæt ealle preostas to nihtsange cumon.
- 12 xlviii. Be þam sancgerum.
- [p. 10] xl ix. Be þam þe on circean sceolon rædan 7 sincgan.
- 16 i. Be þam gemete þære steore.
- ii. Be þam þæt preostas muneca culan ne wergon.
- lii. Be þære gesceadwisnessa on gyrelan þæs preostes hreafes.
- liii. Be þam þæt þa ealdras sceolon twifealdne fodan hyra underþeoddum don.
- 20 liiii. Be þam þæt preostas geþoftscipe næbbe wyð fremde wif.
- lv. Be þam preostum þe ne gewuniað on hira behate.
- lvi. Be þam hu eadmod man sceal beon for Godes lufon.
- 24 lvii. Be þam weamodum lareowum.
- lviii. Be lare 7 bisningum þæra lareowa.
- lix. Be swigan.
- lx. Be þam þæt preostas sceolan forbukan 7 asceonian druncan.
- 28 lxi. Be preostum.
- lxii. Be preosta regule.
- lxiii. Be preosta cynrene.
- 32 lxiv. Be mæssepreostum þe singiað.
- lxv. Be þam þæt mæssepreost ane circean hæbbe.
- lxvi. Be þam þæt preostas ne beon æt giftfeormum.
- lxvii. Be þam þæt nan preost ne gyrne mæssepreosthades.
- 36 lxviii. Be þam hwi man sceole aworpan mæssepreostas.
- lxviiii. Be þam þæt mon for seoce gebiddan sceal 7 hi mid haligum ele smyrian.

<sup>16</sup> gesceadwisnessa. So MS.28 druncan. So MS. Cp. p. 73<sup>32</sup>.20 næbbe. So MS. Cp. p. 67<sup>34</sup>.

- lxx. Be þam þæt man ne mæssie on unhalgedum huse.  
 lxxi. Be þam hu man bletsian sceal bridguman 7 bryde.  
 lxxii. Be þam hu man healice freols sceal wurðian.  
 [p. 11] lxxiii. Be þam hu man teoðinga sceal dælan. 4  
 lxxiv. Be þam þæt naðer ne biscopas ne læwede men ne  
       sendon mæssepreostas buton gesceadwiſnesse na-  
       hwæðer.  
 lxxv. Be þam mæssepreoste þe ana mæssað ofer þa halgan 8  
       gebodu þe þæt forbeodeð.  
 lxxvi. Be þam þæt nan mæssepreost ne beo gesett to nare  
       cyrean buton bispes leafe, ne eft þanon adryfen  
       butan his leafe. 12  
 lxxvii. Be þam bocum þe ælc mæssepreost sceal on his cyrean  
       habban.  
 lxxviii. Be þam þæt nan mynstres ealdor ne underfo oðres  
       mynstres preost buton swytelunge, 7 be þære steore 16  
       þe hit abrecað.  
 lxxix. Dis ærendgewrit sende sum Cristes þegen to mæssepreos-  
       tum 7 to oðres hades preostum to hira lifes rihtinge.  
 lxxx. Dis is to þam bispone. 20  
 lxxxi. Be sceadwiſnesse lare.  
 lxxxii. Be þam preoste þe his had forlæt.  
 lxxxiii. Be þam þæt man nanne preost mid eaðelicum þingum  
       ne mage gewægnian. 24  
 lxxxiv. Be þam þæt preostas hi warnien wyð þa scinlacan  
       hiwinga deofla prettes.

### I. De humilitate.

Clamat nobis diuina scriptura dicens, ‘Omnis qui se exaltat, 28  
 humiliabitur, et qui se humiliat, exaltabitur.’ Et quantum enim  
 humilior fueris, tantum te sequitur [p. 12] glorie altitudo, quia  
 superbis Deus resistit, humiliis autem dat gratiam. Omnisque  
 arrogans inmundus est coram Deo. Quemcumque enim superbum 32  
 uideris, filium diaboli esse non dubites; et quemcumque humilem  
 prospexeris, Dei filium esse credere debes. De multis enim pauca  
 perstringimus, ut omnes homines ad amorem humilitatis prouocemus,  
 et detestabilem inimicamque Deo superbiam ab eis retrahamus. 36  
 Nam dum omne genus humanum humilitatem habere conuenit,

9 *forbeodeð*. So MS. Cp. p. 83<sup>11</sup>. 16 *þære*. So MS. Cp. p. 85<sup>6</sup>.

nimirum iniquum pessimumque ac detestabile est ut qui seruitio Dei peculiarius se iunxerunt, humilitatem derelinquant et superbie diabolice se socient. Christus in humilitate, diabolus in superbia sedet. Idecirco necesse est ut qui, suadente diabolo, usque nunc superbus atque elatus et uultu rigidus uixit, Deo auxiliante, per humilitatem atque caritatem aut obedientiam seu per reliqua bona ad (ad *not in M.*) Dei precepta resurgat, quia multo melius est per humilitatem cum Christo in regno celesti regnare, quam cum diabolo per superbiam in infernum demergere.

### I. *Be eaðmodnysse.*

Vs clipað þæt halige gewrit 7 þus cwyð to us, ‘Ælc þæra þe hine silfne mid prytum up ahefð, he bið genyðrod, 7 se þe hine sylfne geeaðmet, he bið up áhafen 7 gewurðod.’ 7 swa miclum swa þu eaðmodra (byst), swa miclum þe to becymð wuldras healicnys, for þam God wiðstent þam modigum, 7 þam eaðmodum 16 he sylð his gyfe. Ælc prut man is fule unwyrð [p. 13] urum Drihtene, 7 swa hwylene swa þu modigne geselhst, butan tweon se is deofles bearn, 7 se eaðmoda maeg weorðan Godes bearn. Of manegum (haligum) myngungum we befengun feawa, þæt we ealle 20 men wolden gelaðian to lufe þære eaðmodnysse, 7 þæt we þa ascuni- endlican 7 þa Gode laðe modignysse fram him ætbrudon. Witod- lice þonne eallum mannum gedafenað þæt hi eaðmodnysse habbon hit is þwurlic 7 asceoniend(lic) þæt þa þe synderlice on Godes 24 þeowdome campian sceolon, þæt þa mid deofles modignysse beon gehladene. Crist wunað on eaðmodnysse, 7 deofol on modignysse. For þig þonne hit is need þam þe oð þis modig 7 prut 7 up ahafen wäre, 7 stearcmod lyfede þurh deofles lare, þæt he nu þurh Godes 28 fylst 7 þurh eadmodnysse 7 þurh soðe lufe 7 þurh hyrsumnysse 7 þurh oðre gode worc gecyrre 7 up of þam wo arise, for þam hit is micle selre þæt man þurh eaðmodnysse mid Criste on heofenum rixie, þonne man mid deofle þurh modignysse on helle beo 32 besenced.

### II. *De ordine congregationis canonicorum.*

Ordines suos canonici ita conseruent ut ordinati sunt in gradibus suis secundum legitimam constitutionem Romane ecclesię, in omnibus omnino locis, id est, in ecclesia uel ubicumque simul se coniunixerint, et ratio prestat, exceptis his quos episcopus in altiore

gradu constituerit, aut degradaue [p. 14] rit certis ex causis. Reliqui omnes, ita ut diximus, ut ordinati sunt, ordines suos custodiant. Iuniores igitur priores suos honorent, priores minores suos in Deo diligent. In ipsorum autem appellatione nominum nulli liceat alium puro nomine appellare, sed, secundum constitutionem sancte ecclesie (eccl- not in M) sedis apostolice, uocet eum nomine suo, prius addito et ministerii sui gradu qualiscumque fuerit. Et ubicumque se obuiauerit clerus, iunior inclinetur, et a priore bene- dictionem petat; et si sedentem inuenierit, transeunte maiore minor surgat, et det ei locum sedendi, nec presumat iunior conseruare, nisi ei precipiat senior suus, ut fiat quod scriptum est, ‘Honore inuicem preuenientes.’ Pueri parui et adulescentes, in oratorio aut ad missas, cum disciplina ordines suos custodiant, et ubicumque fuerint, custodiam habeant et disciplinam.

## II. *Be preosta endebyrdnyses.*

Preostas hyra endebyrdnysa sceolon healdan ealswa hig geendebyrde synt on hyra gecyrrednysse, ealswa hit on þære Romaniscan cyrcan ærest wæs geset; 7 hi þæt gerisenlice healden ægþer ge on cyrcan ge on aelcere stowe þær hig ætsamne beon. Gif þonne se bispoc hwylcne ufor ofer his endebyrdnysse gewurðian wille, for hwilcum gesceade, he þæt mot, (7 eft he mot) þone dysegan niðor settan oð þæt he dysiges geswice. Elles ealle healdon, swa we ær cwædon, hyra rihtendebyrdnysse. 7 æfre þa geongan wurðian þa ealdan, [p. 15] 7 þa ealdan lufien þa gingran. 7 an þære namcyginge ne sy nanon alyfed þæt heora ænig oðerne sindrium naman nemne, ac æfter þam Romaniscan gewunan nemne ærest his naman, 7 siððan ice þæerto his hades wurðunge: þissum gemete, swylice (man) cweðe, Leofwine prauost, 28 Wulfstan cantor, Byr(h)telm diacon, Cynewerd cyrcwerd, Ælfnoð cild, 7 swa be eallum. 7 swa hwær swa ænig preost oðerne gemete, abuge se gingra, 7 bidde þæs yldran bletsunge. 7 gif se gingra sitte, 7 se yldra þær forðgange, arise se ginra, 7 beode þam yldran 32 þæt setl, 7 ne geþristlæce he mid him to sittene, buton hine hate se yldra, þæt se haliga cwide beo gefylled, ‘Wurðiað eow sylfe betweonon eow.’ Little cild 7 geonglingas, on cyrcan 7 æt mæssan 7 swa hwær swa hi beon, healdon heora endebyrdnysse, 7 habban 36 micle gimene 7 steore.

25 *namcyg:nge]* the *i* has been erased between *g* and *n*.

28 (*man*) *cweðe leof* by scribe on an erasure.

26 *nēn(i)e*

33 *setel.*

III. *De eo quod in congregandis canonicis modus discretionis tenendus sit.*

Cauendum summopere prepositis et prelatis aecclesiarum est ut  
 4 in ecclesiis sibi commissis non plus (*M. plures*) admittant cleros  
 quam ratio sinit, et facultas aeclesiæ suppetit, ne, si indiscrete  
 plures adgregauerint, nec ipsos gubernare, nec, ut oportet, ualeant  
 adminiculari. Sunt namque nonnulli uanam gloriam ab hominibus  
 8 captantes, qui innumerosam cleri congregationem uolunt habere,  
 cui nec animæ nec corporis curant solacia exhibere. Hi namque  
 taliter adgregati, dum a prelatis stipendia et (et *not in M.*) ne-  
 cessaria non accipiunt, neque canonicum [p. 16] seruant ordinem,  
 12 nec diuinis officiis insistunt, claustra societatemque ceterorum re-  
 linquentes, efficiuntur uagi et lasciuī, gule et ebrietati et ceteris  
 suis uoluptatibus dediti, quicquid sibi inhibitum est, licitum faciunt.  
 Proinde prepositis sollerter preuidendum est ut in hoc negotio  
 16 modum discretionis teneant, scilicet ut nec plus quam oportet et  
 possilitas ecclesiæ suppetit, in congregatione admittant, ne (*nec M.*)  
 eos quos rationabiliter gubernare possunt, causa auaritiæ abiciant.

III. *Be þam þæt man scyle gesceadwysnysse habban on preosta  
 20 ge[gade]ru[nc]g[e].*

Miclum is to warnienne þam prauoste 7 þæs mynstres ealdre  
 þæt hi na ma broðra into heora geferrædene underfon þonne  
 þæs mynstres ár acuman mæge, þe læs hi mid ungesceade ge-  
 24 samnion swa fela swa hig beginan ne magon ne mid gerysnon  
 forð bryngan. Witodlice manege syndon þe for manna ydelon  
 gylpe micele geferrædene gesamniað, 7 þonne naðer ne (*þære*)  
 sawele pearfe ne gymað, ne þæs lichaman frofres. Þonne witodlice  
 28 þa þe þus beoð gegaderode, þonne hi nabbað æt heora ealdrum þa  
 lichamlican pearfe þe him gebyrede to hæbbene, þonne forlætað hi  
 heora rihtgesetednysse 7 þone godcundan þeowdom 7 þæs mynstres  
 inwununge 7 geferrædene, 7 farað ut 7 wyrðað wydscridoie 7 hy-  
 32 gelease, 7 gimað untidæta 7 druncennysse 7 oðra geslearda, 7 eal  
 þæt him list, þæt hig lætað [p. 17] alyfedlic þing. For þi þonne  
 is þam ealdrum miclum to warnienne on swilcum þingon, þæt hi mid  
 miclum gesceade na ma (ne) underfon on heora geferrædene þonne  
 36 þæs mynstres ár aberan mage; ne eft þæt hig for heora agenre gyt-

<sup>20</sup> *ge :::: ru :: g:* on margin and very faint.      <sup>26</sup> After *micele* a letter  
 erased.      <sup>29</sup> Between *licham* and *lcan* a letter erased.      <sup>33</sup> *far.*

<sup>34</sup> *þingian.*

sunge nanne þæra forlætan þe hi to my[n]stres þearfe behofiað  
7 þe hi forð magon bringan mid gesceade.

III. *De eo quod non debent clerici in congregatione canonica constituti stipendia superflua accipere aut exigere, sed necessaria.*

Sanctorum patrum sententię docent clericos non diuitiarum sectatores esse, nec res ecclesiarum inofficiose accipere debere. Inde dicit Prosper, ‘Qui ecclesie seruiunt, et ea quibus opus non habent, aut libenter accipiunt aut exigunt, nimis carnaliter sapiunt.<sup>8</sup> Indignum quippe est, si fidelis et operosa deuotio clericorum propter stipendum seculare premia sempiterna contempnat.’ Vt quid accipiat (*M. -pit*) unde rationem reddit? Ut quid peccatis alienis sua multiplicat? Unde necesse, immo utile est clericis in accipientibus ecclesiasticis sumptibus suum uitare periculum. Proinde tam de suis quam de ecclesie facultatibus non plus accipient aut exigant quam oportet. Idem (*M. id*) accipient: cibum et potum atque uestimentum, et his qui (qui *not in M.*) contenti sint, ne, plus accipientes, pauperes grauare uideantur. Sine grandi peccato non accipiunt, unde pauper uicturus erat. Hi uero qui nec suis rebus habundant, nec ecclesię habent possessiones, et magnam utilitatem ecclesię conferunt, accipient in canonica congregatione uictum et uestimentum et elemosinarum partes, quia [p. 18] de talibus in libro Prosperi dicitur, ‘Clerici quos uoluntas aut natiuitas pauperes fecit, in congregatione uiuentes necessaria uitę accipient, quia ad ea accipienda non eos habendi dicit cupiditas, sed cogit uiuendi necessitas.’ Porro si tales fuerint, qui nec suas, nec ecclesie uelint habere possessiones, horum necessitatibus prouidentissima gubernatione de facultatibus ecclesię debent subuenire prelati, adtententes illud Prosperi, ‘Qui (*M. Quod*) habet’ inquit ‘de facultatibus ecclesię, cum omnibus nihil habentibus commune habeat.’ Sed et illorum curam gerere debent, quos aut infirmitas aut senectus adgrauat, quos etiam constat olim in utilitatibus ecclesie desudasse.

[III.] *Be þam þæt preostas on heora geferrædene ne sculan naðer 32 ne gyrrnan ne habban oferflownessa, ac neodbehófe þing.*

Haligra fædera cwydas 7 lara tæcað þæt preostas ne sculon gytsunge folgian, ne mynstres þing habban butan geearnungum. Be þam cwæð Sanctus Prosper, ‘þa þe on cyrkan Gode þeniað, 7 36

willað lustlice underfon oððe gyrnán þæra þinga þe him neod ne byð, hi libbað æfter heora flæsces luste. Hit is unwurðlic þæt se(o) getreowe 7 seo geornfulnes estfullnes preosthades manna þurh 4 woroldgestreon forleose þa heofenlican mærða.' Hwæt sceal him þæt genumene þæt he eft mid geþrafe sceal agildan? For hwi wile he icean his agene synna mid oðres mannes? Þanon þonne is preostum micel neod 7 þearf þæt hi on þære næme [þære] cyrcan 8 æhta forbugon heora agen forwyrd. For þi þonne [p. 19] ne of heora agenum ne of heora mynstres þingum nabben hi ne æfter maran (to) þrafianne þonne heora neod behofað: þæt is, þæt hi habban æt 7 drinc 7 reaf; 7 beon on þam gehealdene, þe læs, gif 12 hi mare ofer þæt nymað, þæt hi gehefygyon 7 gedrefon þa Godes þearfan, þe man sceal for Cristes lufon neade fedan. Ð þæt byð hefitime syn þæt hi mid heora oferflowynnyse gewanian þæra ælmesmanna þearfe. Þa þonne (ðe) nabbað agene æhta, ne nabbað 16 on mynstre gemænnysesse, 7 magon swaþeah on mynstre wel beon nytte, besceawige seo geferrēden þæt hi hæbben fodan 7 gyrlan of minstres ælmessan. For þam be swilcum cwæð *Sanctus Prosper*, 'þa preostas þe aðer oððe agen wylla oððe mage ælmes hand 20 hæfenlease gedyde, þonne hi on ferredene wunion, nyman þær heora lifes neoda, for þam ne lædþ hi to þam gyfernys, ac neod heora lifes fercunge.' Witodlice gif þonne hwilce beon þe for Godes lufon aðor nellon ne agena gestreona ne mynstres gyman, 24 ne þa habban, þonne sceolon þa mynstres ealderas mid ealre geornfulnyses gyman þæt hi habban þæt him neod sy to heora lifes fercun(c)ge. Ð gymon þæs þa ealdras þe *Sanctus Prosper* cwæð, 'Se ðe mynstres gestreon hæbbe, do þæt 28 gemæne (eallum) hæfenleasum mannum.' Ð hæbbe gymene seocra manna 7 mid ylde gegefogodra 7 þara mæst þe geornlice ymbe mynstres neode wæron þa hwile þe hi for ylde oððe for unhæle mihton.

<sup>32</sup> V. *De eo quod in congregacione canonica equaliter cibus et potus accipiatur.*

Solet in plerisque canonicorum congregationibus [p. 20] inrationabiliter atque indiscrete fieri ut nonnulli clerici, qui diuitiis affluent, 36 aut paruum (*M.* et aut parum) aut nihil utilitatis ecclesie conferunt,

5 ġnum. 7 The MS. has *on þære æhte* and underneath it the scribe has wr. *næme cyrcan*. 15 ðe o. l. by diff. hd. 21 *lædþ*] þ alt. by scribe from o. 29 mæste.

maiores ceteris diuinum strenue peragentibus officium annonam accipiunt, cum hoc ita fieri debere numquam, nec in auctoritate scripturarum, nec in traditionibus sanctorum patrum possit inueniri. Est nempe rationabile iustumque coram Deo et hominibus, ut in unaquaque canonica congregacione a minimo usque ad maximum eibum et potum equaliter accipient; hi uidelicet qui propter aliquam utilitatem in numero canonicorum fuerint admissi. Quanquam enim plerique subditorum a prelatis rebus quibuslibet aliis plus ceteris merito solent honorari, in hac tamen societate, reclusa personarum acceptance, una debet cibi et potus equalitas esse.

V. *Be þam þæt on preosta geferrædene ealle gelice onfon ætes 7 wætes.*

12

Hit is gewuna on manegum preosthirenum þæt mid miclum ungesceade 7 ungefade sume þa preostas þe woroldwelan habbað, 7 lytle oððe nane nytwyrðnysse doð on mynstre, scolon maran 7 creaslicran fodan habban on mynstre þonne þa þe ealne þone 16 godcundan þeowdom for(ð)doð, 7 we þæs nane bysne nabbað ne on boca gesceadnyssum, ne on haligra fædera hæsum. Witodlice hit is gesceadwislic 7 rihtlic for Gode 7 for worolde þæt on ælcum preosthirede fram þam gingstan oð þæne yld(e)stan ealle [gelice] 20 æt 7 drinc underfon þe þære geferrædene beon 7 ænigre note nytte [p. 21] magon on mynstre beon. Þeah on manegum oðrum þinegum þa ealdras sceolon wyrðunoge ætforan heora underþeodem habban, on þisum þinegum we nellað nane twislunge habban 24 nanes hades, ac sy gelic eallum seald æt 7 drinc efne ætsamne.

VI. *De mensura cibi et potus.*

Quando clerus una aut bina uice in die reficit, accipiat a minore usque ad maximum IIII libras panis; et quando bis in die reficit, 28 pulmentum uero ad sextam, unam ministrationem de carne inter duos, et cibaria alia una accipient; et si cibaria non habent, tunc duas ministrations de carne habeant. Ad cenam autem aut unam ministrationem de carne inter duos, aut cibaria alia habeant. Illo 32 tempore quando quadragessimalem uitam debent ducere, tunc ad sextam inter duos clericos portionem de formatico, et cibaria alia accipient; et si pisces habuerint, aut legumen, aut aliud aliquid, addatur et tertium; et ad cenam cibaria alia inter duos, et 36

17 ð of forð o. l. by diff. hd.

24 twislunge by the scribe on an erasure.

portionem de formatico accipient; et si Deus amplius dederit, cum gratiarum actione accipient. Quando autem in die una refectio fuerit, tunc cibaria una inter duos, et portionem de formatico, et ministrationem de legumine aut aliud pulmentum accipient. Et si contigerit quod illo anno glandes uel fagina non sint, et non habent unde hanc mensuram de carne impleant, preuideat episcopus, uel qui sub eo est, iuxta quod Deus possibilitatem dederit, aut de quadra [p. 22] gessimali alimento, aut alio, unde consolationem habeant. Et si eadem regio uinifera fuerit, accipient per singulos dies quinque libras uini, si tamen sterilitas impedimentum non fecerit temporis. Si uero uinifera plena non fuerit, tres libras uini et tres ceruise: et caueant ebrietatem. Si uero contigerit quod uinum minus fuerit, et istam mensuram episcopus, uel qui sub eo est, implere non potest, iuxta quod preualet, impleat de ceruisa, et eis consolationem faciat; et illis qui se a uino abstinent preuideat episcopus, uel qui sub eo est, ut tantum habeant de ceruisa quantum de uino habere debuerant. Quando uero facultas eccliesie non supetit, aut sterilitas terre extiterit, sicut crebro, peccatis nostris prepedientibus, euenire solet, et prelati quantum debent dare uinum aut siceram seu ceruisam canonice nequierint, preuideant eis potum ex diuersis materiis confectum; non autem murmurent, sed magis cum gratiarum actione quod dari sibi potest accipient, animaduertentes Iohannem Baptistam, qui nec uinum, nec siceram, nec aliquid quod potest ineibriari, bibit, quia ubi ebrietas fit, ibi flagitium atque peccatum est. Et hoc admonemus, ut clerici sobriam semper ducat uitam. Et quia persuadere non possumus ut uinum non bibant, uel consentiamus hoc ut saltem in illis ebrietas non dominetur, quia omnes ebriosos apostolus a regno Dei extraneos esse denuntiat, nisi per dignam penitentiam emendauerint. Habeant igitur canonici ortos olerum, ut cum ceteris additamentis aliquod pulmentum cotidie sibi uicissim ministrent.

32 [p. 23] VI. *Be þam gemete etes 7 drinces.*

Swa hwæðer preostas ætan on dæg swá æne swa tuwa, sylle ma ælcum fram þam gingstan oð þone yldstan, feower punda gewihte hlafer; 7 [þonne hi etað tuwa on dæg], heora middæges sufle, 36 twam 7 twam an(e) flæscsande, 7 syððan oðre smeamettas. Gif ma næbbe smeamettas, sylle man twam 7 twam twa flæscsande. 7 (to) heora æfenþenunge sylle man twam 7 twam ane flæscsande oððe

oðre smeamettas. On þam tidum þe hi sceolon flæsc forgan, ealswa on Lengtenne, þonne sylle man to middægþenunge twam 7 twam an tyl cyssticce 7 sumne smeamete; 7 gif man fisc hæbbe oððe wyrta, sylle ma him to þriddan sande; 7 on æfen twam 7 4 twam an cyssticce 7 sume smeamettas; 7 gif hit rumre cymð, þancion eadmodlice þas æcum Drihtene. Þonne hi etað to anes mæles on dæg, þonne sylle man twam 7 twam sumne smeamete 7 tyl cyssticce, 7 wyrta oððe sumes cynnes gesodonne mete to 8 þriddan sande. Gif hit þonne gebyrað on geare þæt naðer ne byð on þam earde ne æceren ne boc ne oðer mæsten þæt man mæge heora flæscpenunge forð bringan, wite se bisceop oððe se ðe under him ealdor is, þæt hi hit þurh Godes fultum asmeagean þæt hi 12 frofer hæbben 7 nanne wanen; 7 eac ymbe heora lenctenlifene smeagian þa ealderas georne. 7 gif se eard sy wynes wæstmbære, sylle man dæghwamlice ælcum breðer fif pundi gewihte wines, gif þa unwedru his ne forwyrnað. Gif þonne se eard full win næbba, 16 sylle ma ælcum [p. 24] þeo pund wines 7 þeo pund ealað, 7 warnien hi wyð druncen. Þær þonne þær win ne byð, wyte se bisceop oððe se þe under him ealdor byð, þæt hi hæbbon ealswa micel ealoð, swa hi wines sceoldon, þæt hi on þam frofor habban. 7 gif 20 hwa on þam (win)landum for Godes lufon win wylle forgan, wite se ealdor þæt he hæbbe ealoð his rihtgemet. Gif þonne for folces synnum gesceote, swá hit oft gescyt, þæt unwaestnibernys on eard becymð, þæt ma ne mæge þæt drincemet bringan forð, ne on 24 wine, ne on beore, ne on mede, ne on ealoð, þonne smeage se ealdor hit georne on manifealde þing þæt hi drinc hæbbon; 7 nane ne murcnion, ac mid þanegunge 7 mid glædnysse underfon þæt man him þonne don mage, 7 geþenceon þæt Sanctus Iohannes Baptista 28 ne dranc win, ne medu, ne nan wiht þe him druncennys of come. Þær þær druncen byð, þær byð leahter 7 syn. Þas we [g]eornlice biddað 7 myngyað þæt ure preostas syferlice lybbon. 7 for þam þe we ne magon on þisum dagum gelærان þæt hi win 7 beor ne 32 drincon, we huru lærað 7 biddað þæt hi druncen forbugon, for þan ealle þa druncengeornan se apostol Paulus aseyrað of Godes rice, buton hi mid rihtlicere dæbote gecyrran. 7 hæbbe ma æfre on preosta mynstre wynsume wirtunas þæt man mage þær of æfre 36 toeacan oðrum þingum sumne smæliche est findan him betwyan..

11 oððe] 7 MS. 19 oððe] 7 MS. 22 gem. t̄. 31 <sup>y</sup> myngyað.—lybbon] y alt. f. i.

VII. *De septimanariis coquine.*

Clerici canonici sic sibi inuicem seruant, ut nullus ex [p. 25] cussetur a coquinę officio, nisi egritudine, aut causa grauis utilitatis quis preoccupatus fuerit, quia exinde maior merces et caritas adquiritur. In becillibus autem fratribus (fratribus *not in M.*) procurentur solacia, ut non cum tristitia hoc faciant, sed habeant solacia omnes secundum modum congregationis aut positionem loci. Archidiaconus, aut prepositus, uel cellararius, et qui in maioribus utilitatibus occupati sunt, isti excusentur a coquina. Ceteri autem sibi sub caritate inuicem seruant. Egressurus de septimana Sabbato munditias uasorum faciat, et uasa ministerii sui quę ad ministrandum accepit, sana et munda cellarario reconsignet; et si aliquid ex illis minuatum fuerit, ad capitulum die Sabbato ueniam petat, et uasa, uel quod minuatum est, in loco restituat.

VII. *Be cycenan wuchenum.*

In preosta geferræddene hyre swa ælc oðrum, þæt nan ne beo aspelod æt his wucan of kycean to þenienne, butan hwa for unhæle oððe for miclum bysgum ne mage; for þan þanon cymð seo mæste med 7 lufu. 7 þam wanhalan finde man fultum þæt he butan gedrefednysse hit mage don; 7 ælcum breðer finde man fylst be þam þe hit þonne ræd sy 7 ma þurh teon mage be þæs mynstres myhtum 7 þære geferræddene. Se aærcediacon 7 se prauost 7 se hordore 7 þa þe an miclum bysgum beoð, moton beon aspelode fram þære cycenþenunge; elles ealle þa oðre mid lufe hyrsumien heom betwinan. 7 þonne se broðor his wucan geþenod hæbbe, wite he to þam Sæterndæge þæt ealle [p. 26] þa fatu þe him to his þenunge betæhte wæron, beon clæne gewæscene, 7 swa clæne betæce hi þam hordere. 7 gif þær hwæt beo forloren oððe amirred, bydde he þæs on þone Sæternesdæg on heora capitulo forgifnysse, 7 forgilde mid ealswa godum þæt he þurh his gymeaste amirde.

32 VIII. *De archidiacono uel preposito.*

Oportet enim eos esse prudentes sicut serpentes, et simplices sicut columbe, id est, ut sint sapientes in bono (*M. -um*) et simplices in malo (*M. -um*); et docti in euangelico (*M. -ca*) precepto 36 (*M. -ta*), et sanctorum patrum instituta canonum, ut possint docere clerum in lege diuina. Et sic se conforment clero, ut non tantum

uerbis capacibus, sed etiam exemplis simplicioribus diuina præcepta demonstrent, quia apostoli perfectam debent semper seruare formam in qua dicit, ‘Argue, obsecra, increpa,’ id est, miscens temporibus tempora, terroribus blandimenta, id est (id est *not in M.*), indiscretos et inquietos debentdurius arguere; obedientes autem et mites et patientes, ut in melius proficiant, obsecrare; negligentes et contemptuentes et superbos aut (aut *not in M.*) increpent aut (*M.* et) corripiant; neque dissimulent peccata delinquentium, sed mox ut 8 ceperint oriri, radicitus ea, ut preualent, amputent, memores periculi Heli sacerdotis de filiis suis. Honestiores quidem atque intelligibiles prima et secunda admonitione corrip[i]ant; inprobos ac duros corde ac superbos uel inobedientes uerbere et castigatione in ipso 12 initio peccati coherceant, [p. 27] scientes scriptum esse, ‘Stultus uerbis non corrigitur.’ Et iterum, ‘Percute filium tuum uirga, et liberabis animam eius a morte.’ Et quiequid per se iuste et rationabiliter secundum canonicam institutionem non potuerint dif- 16 finire, episcopo patefaciant, et ipse secundum Dei uoluntatem quod castigandum est castiget, et quod corrigendum est corrigat. Qui archidiaconus, uel primarius, in omnibus omnino actibus uel operibus suis, sint Deo et episcopo fideles et obedientes; et non sint 20 superbi neque rebelles, vel contemptores, sed casti et sobrii, patientes, benigni, atque misericordes; diligent clerum, oderint uitia, et non permittant ea nutrire (*M.* -ri), sed prudenter amputare festinent. Cauent ne dum aliis predicatorient, ipsi reprobi efficiantur. Qui 24 archidiaconus, uel prepositus, si reperti fuerint, quod absit, superbii aut elati aut contradictores uel contemptores canonice institutio- nis, secundum Domini præceptum ammoueantur (*M.* admoneantur) semel et iterum, et si non emendauerint, ab episcopo secundum 28 modum culpe iudicentur. Quod si neque sic correxerint, de ordinibus suis eiciantur, et alii qui digni sunt, et uoluntatem Dei uel episcopi sui, secundum diuinum præceptum impleuerint, in locis illorum subrogentur. 32

### VIII. Be þam ærcediacone 7 þam prauoste.

Ðam ærcediacone 7 þam prauoste gebyrað þæt hi beon swa snottre swa næddran 7 swa milde swá culfran, þæt is þæt hi beon wise on gode 7 hylewite on yfele; 7 beon gelærede on þære god- 36 spellican lare 7 on haligra fædera gesettednyssum, þæt hi magon lærان heora [p. 28] underþeoddan preostas mid godcundre lare.

1 swa hi sylfe gemedemian wyð heora geferan, þæt na þæt an þæt  
 hi mid woðdum lærān, ac eac mid haligum bysnungum þam  
 bylwitum ætywan þa haligan beboðu. 2 geþenceon æfre þa  
 4 fulfremedan bysne þæs apostoles þar he cwæð, ‘Cid 7 halsa, 7 þrea  
 7 bide,’ þæt is wrixla tidum wið tidum, 7 frefra onmang egſungum.  
 5 þa earfoðlærān 7 þa þwurān hi sceolon stearclice lærān 7 þreagian;  
 7 þa gehyrsuman 7 þa mildan 7 þa geþyldian hi sceolon halsian  
 8 þæt hi þe betran beon; 7 þara gymeleaſra 7 þæra prutra 7 þæra  
 modigra gyltas þreage man sona 7 gerilhte, 7 ne fordilemenge hi,  
 ac sona swa hi up sprincean, swa forceorfe ma hi 7 heora wyrtru-  
 man eal ætsamne. Geþencean þa ealderas hu frecedlice an þære  
 12 ealdan á Heli se sacerd geferde þurh þæt þæt he nolde steoran  
 7 gerihtan his gymeleaſan suna. Þa arwu(r)ðan 7 þa andgyt-  
 fullan þreage ma mid wordum tuwa oððe þriwa; 7 þa þwyran  
 7 þa heardheortan 7 þa modigan 7 þa ungehyrsuman sona on þam  
 16 frumdysige swinge ma 7 fæſtlice þreage, ealswa hit awritten is,  
 ‘Ne hyð þam stuntan mid wordum gestýred.’ 7 eft þæt gewrit  
 cyð, ‘Sleah þin cyld myd gyrde, 7 ahrede his sawle of deaðe.’  
 20 þa hwæt swa hig ne magon geendebyrdan mid gesceadwisnysse  
 æfter rihtere gesetednysse, cyðon hit heora bisceope, 7 he þonne  
 þurh Godes wyllan þreage þæt to þreagianne sy, 7 rihte þæt to  
 rihtenne sy. Se ærcediacon 7 se prauost on callum heora þeawuni  
 [p. 29] 7 weorcum sceolon beon Gode getriwe 7 heora bisceope  
 24 gehyrsume; 7 ne beon hig modige ne wyðercweðende ne forhicgende,  
 ac clæne 7 syfre, geþyldige, welwyllende, 7 mildheorte, 7 lufian  
 þone preosthyred, 7 asceonian heora leahtras, 7 ne geþafian þæt  
 hi wexon, ac sona snoterlice hi asnyðon of; 7 warnion, þonne hi  
 28 oðrum rihtlice bodiað, þæt hi sylfe þwyrlice ne libbon. Gif ma  
 þonne þone ærcediacon oððe þone prauost agyte þæt hi wyllon  
 modiggan oððe prutian oððe forhicgen þa rihtan gesetednysse  
 æfter Godes belode, styre him ma æne oððe tuwa, 7 gif hi na  
 32 geswican, styre him se byscep æfter heora gyltes mæðe. Gif hi  
 þonne gyt nellen geswican, do hi man of heora wurðmynte, 7 sette  
 oðre to, þe Godes riht 7 þæs bisceopes gebod æfter godcundlicum  
 beboðum breman willan.

36 IX. *De cellario.*

Cellarius uero debet timens esse Deum, sobrius, non uinolentus,

2 After *haligum* is wr. o. l. (in a diff. hand?) *larū*. 10 ac] 7 MS.  
<sup>t sty</sup>

12 *steoran*] t sty o. l. in a diff. hd. 15 -*hyrsq;man*. 28 *sylfe*] 8 alt. fr. f.

29 *he.* 30 *forhicgen.* So MS.

non contentiosus, non iracundus, sed modestus, moribus cautus, et fidelis, non superbus, non tardus, non prodigus, non remissus, et quicquid acceperit sub cura sua ad opus clericorum, custodiat, ne ministri ibidem deputati annonam fratrum aut furtim subripiendo, 4 aut aliquolibet modo neglegenter uiuendo dissipent. Hi uero famuli elegantur de fidelissima ecclesiæ familia, et his officiis diligenter erudiantur, ut scilicet et pistoria arte, et fidei puritate, necessitatibus fratrum oportunissime ualeant suffragari. Eadem 8 quoque forma de cocis seruanda est.

#### IX. *Be þam hordere.*

[p. 30] [S]e hordore sceal him God andrædan, 7 beon syfre 7 na druncengeorn, ne ceaslunger, ne weamod, ac gemetfæst, on þeawum 12 wær, 7 getrywe, ne modig, ne sleac, ne myrrend, ne idelgeorn, ac healde georne swa hwæt swa under his gymene to preosta neode betæht beo, þe læs þa þenas þe under him beoð to broðra neode gesette, þara broðra god þurh stælding ætferion, oððe (on) 16 ænige wisan amyrron. Þa wiñeras sceolon beon gecorene of þam getrywestan mynstres þeowum, 7 hi man þonne geornlice ty þæt hi góðe bæcystran beon 7 to ælcum metepingum clængeorne þe to broðra behofe belimpe. 7 ealswa we wyllað þæt þa cocas clæn- 20 georne beon 7 wel getyde.

#### X. *De portario.*

Portarius unus cum suo iuniore annum aut amplius, si episcopo, uel ei qui sub eo est, placuerit, portas claustræ, uel ostia, custodiat. 24 Qui portarius sit frater probabilis uitæ, sobrius, patiens, et sapiens, qui sciat responsum accipere et reddere; cui officium sit portam canonicorum cum summa obediencia et humilitate competenti tempore claudere ac reserare, ut nulli per eam nisi per licentiam aditus 28 pateat intrandi aut exeundi. Cui etiam obseruandum est ne his quibus cura est plus otiosis uacare quam diuinis obsequiis incubare foras euagandi locum prebeat, et eorum nugarum, quod nefas est, particeps fiat. Debet preterea aduenientes quoque cum caritate 32 suscipere, et priori aduentum eorum causamque nuntiare. Expleto namque uespertino et completorio officio, obseratisque portis, claves earum idem portarius ei qui uicem prelati tenet ferat [p. 31] ut

11 The initial *S* has not been filled in. 18 *ty* by scribe on an erasure.

nulli horis incompetentibus intrandi aut ex[e]undi maneat facultas. Si uero inobediens aut proterius idem repertus fuerit portarius, sicut alii ministri neglegentes iudicetur.

4 X. *Be þam geatwearde.*

Se geatweard mid his gingran gear oððe leng, gif þam biscope oððe þam ealdre þe under þam biscope is, licað, healde mynsters gatu 7 dura. Se broðor þonne sceal beon afandod syfre, geþyldig, 8 7 wis, þe cunne ærende underfon 7 mid gerade 7swarian. Þæs gimen beo þæt he preosta gatu mid healicre hyrsumnysse 7 eaðmodnysse alyfedum tidum luce 7 unluce, þæt man næbbe infær ne utfær butan leafe. Warnige he eac þæt he þurh geþafunge ne 12 wurðe þæra fleardera gefera þe him leofre bið þæt hi butan my[n]stre worion on ydel þonne hi binnan mynstre on Godes þeowdome wunion. He sceal eac ealle cuman þe to mynstre cumað luflice underfon 7 heora cyme 7 heora ærende þam ealdre 16 cyðan. Aðer æfensange 7 nihtsange, þonne his gatu belocenu beon, þonne nime he his cæga 7 bere þam ealdre, þæt nan man næbbe infær ne utfær ungedafelicum tidum. Gif þonne se gatwerd beo gemet ungehyrsum oððe prut, styre man him ealswa oðerum 20 wicnerum.

XI. *De eo quod diligenter munienda sunt claustra canonicorum in quibus dormiunt canonici.*

Prepositorium (*M. -rum*) cura sit ut subditorum mentes sancta-  
24 rum scripturarum lectionibus assiduè muniant, ne lupus [p. 32] inuisibilis aditum inueniat, quo ouile Domini ingredi et aliquam ouium subripere ualeat. Et preterea necesse est ut claustra quo clero sibi commisso canonice uiuendum est, firmis undique circum-  
28 dent munitionibus ut nulli omnino intrandi aut exeundi, nisi per portam, pateat aditus. Sint etiam interius dormitoria, refectoria, cellaria, et cetera habitationes usibus fratrum in una societate uiuentium necessaria (*M. -riæ*). Omnes enim in uno dormiant dormi-  
32 torio, preter illos quibus episcopus licentiam dederit, secundum quod ei rationabiliter uisum fuerit. Et in ipsis claustris per dispositas mansiones dormiant separatim per singulos singuli lectulos, mixti cum senioribus propter preuidentiam bonam, ut seniores 36 preuideant quod iuniores secundum Deum agant. Et in ipsa

claustra nulla femina introeat, nec laicus homo, preter tantum si episcopus aut archidiaconus uel prepositus iusserint, ut in refectorio pro refectionis causa ueniant, relictis armis suis ante refectorium. Et si necesse fuerit ad opera facienda, intrent ibi laici homines, at 4 ubi perfectam habuerint opus suum, cum summa festinatione egrediantur foras. Et si coci clerici desunt, et opus fuerit ut laici coci ad coquinandum tantum ingrediantur, et expleto ministerio suo cum celeritate exeant foras. 8

*XI. Be þam þæt man geornlice trymmè þa claustru þær þa preostas inne slapað.*

Sy simle þæra ealdra gymen þæt hi heora underþeod [p. 33]ra mod mid haligra gewrita rædingum syngalice trymmon, þæt se unge- 12' sewena wulf infær ne gemete, hwanon he in to Godes e(o)wde cume 7 þær ænig scep of abrede. 7 amang þam neod is þæt hi þæra preosta claustru þe him betæhte synt, fæstlice trymmon on ælce healf, þæt nan on nane wysan infær ne utfær næbbe buton æt þam gatum. 16 Syn eac binnan claustre slæpern, beodern, hædernu, 7 ealle þa neodhus þe broðru beþurfon þe on anre ferrædene wuniað. Slapon hi ealle on anum slæperne, butan se bisceop hwam þurh sum gescead elleshwær lyfe to slapen(n)e. 7 binnan heora claustrum 20 geond geendebyrde stowa slape ælc on syndrigum bedde, 7 þa geongan on gemang þam ealdan for godum gesceade, þæt þa yldran begyman þa gingran, þæt hi be Godes rihte don. 7 binnan þam claustre ne cume næfie wifman, ne læwede man, buton locahwæne 24 se bisceop oððe se ærcediacon oððe se prauost for arwurðnyssse haton in to mete gan to beoderne; 7 se forlæte his wæpen æt þærc dura. 7 gif hit neod beo þæt læwede men for worces þingan þæder in gangon, swa hi gedon hæbbon, swa beon hi on ofeste 28 utweard. 7 gif man preosthades cocas næbbe, 7 hit neod beo þæt læwede cocas (þæder) in gan, swa raðe swa hi geþenod hæbbon, swa beon hi ofstlice utweard.

*XII. De his que a clero in nocte de lecto surgente primum dicenda 32 atque operanda sunt.*

Nocturnis horis cum ad opus diuinum de lecto surrexerit clerus, primum sibi signum sancte crucis [p. 34] inprimat per inuocationem Sancte Trinitatis; deinde dicat uersum, 'Domine, labia 36 mea aperies, et os meum adnuntiabit laudem tuam'; deinde

19 hi] him MS.

30 þæder o. l. by diff. hand.

psalmum, 'Deus, in adiutorium meum intende,' totum cum Gloria ; et tunc preuideat sibi corpoream necessitatem naturæ, et sic ad oratorium festinet psallendo psalmum, 'Ad te, Domine, leuaui animam meam' ; et cum summa reuerentia et cautela intrans, ut aliis orantibus ibi non impeditat ; et tunc prostratus in loco congruo effundat preces in conspectu Domini, magis corde quam ore, ita ut illius uox uicinior sit Deo quam sibi, ita dicendo, 'Gratias ago tibi, omnipotens Pater, qui me dignatus es in hac nocte custodire, deprecor clementiam tuam, misericors Domine, ut concedas mihi diem uenturum sic peragere in tuo sancto seruitio, cum humilitate et discretione, qualiter tibi complaceat seruitus nostra.'

12 Et tunc omnes sint preparati stantes in loco suo in choro per ordinem, ut cum nouissimum signum cessauerit, cum summa humilitate et honestate referant laudes Deo, in conspectu angelorum eius. Et si alicui frequens tussis aut flegma ex pectore aut naribus ex crescit, post dorsum proiciat, aut iuxta latus, caute tamen et curiose, ut infirmis mentibus non uertatur in nausiam ; et semper quod proicitur pede conculcetur, ut cum ad orationem curuantur, uestimenta eorum non sordidentur ; et infra ecclesiam, et in 20 omni conuentu, seu et in porticu, hoc obseruandum est, ut quod spuitur semper pedibus conculcetur.

[p. 35] XII. *Be þam lƿæt þa preostas sceolan cweþan oððe don þonne hi of bedde arisað.*

24 Nihtlicum tidum þonne preostas of heora bedde to Godes þeowdome arisað, þonne bletsien hi ærest hi selfe mid Cristes rodæ tacene þurh geciginge þære Halgan ƿrynnysse, 7 syððan eweðan þæt fers, 'Domine labia mea aperies et os meum adnuntiabit laudem tuam' ; þonne syððan þone sealm, 'Deus in adiutorium meum intende,' ealne to ende, 7 Gloria Patri ; 7 syððan gangon to heora lichomlican neode, 7 æfter þam efstan to cyrkan 7 singan þisne sealm on wege, 'Ad te, Domine, leuaui animam meam' ; 7 mid 32 micelre arwurðnyssse 7 wærscipe in gangon, þæt hi ne gehremmon nanno þæra þe an gebedum byð, ac cneowien him on gedreogere stowe 7 ageotan þær heora bena on Drihtnes gesyhðe, swiðor mid heortan þonne mid muðe, þæt heora stefn sy Gode gehendre 7 36 gehlystre þonne him syluum, 7 þus cweþon, 'Gratias ago tibi, omnipotens Pater, qui me dignatus es in hac nocte custodire,

deprecor clementiam tuam, misericors Domine, ut concedas mihi diem uenturum sic peragere in tuo sancto seruitio cum humilitate et discretione, qualiter tibi complacet seruitus nostra.' 7 syn ealle gearwe 7 standon on chore be endebyrdnysse, þæt swa sc(o) æfste- 4 myste stund geendige, þæt hi sona mid miclere eadmodnysse 7 wynsumnysse herigeon heora Drihten on his engla gesihþe. 7 gif heora ænegum for unhæle hraca of breoste oððe snyflung of nosa derige, hræce 7 snyte bæftan him oððe adiu be his sidan, 7 þæt 8 forteerde, þe læs hit seocmodum [p. 36] broþrum 7 cisum wyrðe to wlættan; 7 wærlice tredou þæt, þe læs heora reaf wurðon þær of fule, þonne hi on gebedum licgeað. 7 on cyrkan 7 on portice 7 on ælere stowe, swa hwæt swa ma him fram hræce oððe snyte, forteerde 12 hit mid his fotum.

### XIII. *De officiis diuinis in noctibus*

Hiemis temporibus, id est a Kalendis Nouembris usque in Pascha, iuxta considerationem rationis, octaua hora noctis surgen- 16 dum est, ut modice amplius dimidia (*M. de media*) nocte pausentur, et iam digesti ad uigilias surgant. Post finitas nocturnas dicant uersum, 'Exultabunt sancti in gloria,' aut, 'Exultent iusti in conspectu Dei.' Deinde Cyrrieleyson et Orationem Dominicam. Et 20 fiat interuallum, excepto Dominicis diebus et festiuitatibus sanctorum, iuxta considerationem episcopi, uel eius qui sub eo est, id est, ut quadraginta aut quinquaginta psalmos possint cantare, secundum quod uisum fuerit, et hora permiserit. Et qui psalterii uel lectio- 24 nem (*M. -num*) aliquid indigent, meditationi inseruant. Et non presumat aliquis in ipso interuallo tempore (tempore *not in M.*) dormire, nisi quem infirmitas cogit, et hoc per licentiam fiat; et qui aliter fecerit excommunicetur. Reliqui omnes ordinem uigilia- 28 rum teneant usque ad matutinas dictas. Et in ipso interuallo summum silentium fiat, tam in uoce, quam in actu, uel incessu seu sono alicuius rei, ut liceat unicuique absque alterius inquietudine peccata sua cum gemitu et suspirio et lacrimis Deo confiteri, et 32 ueniam uel remissionem pro ipsis ab omnipotente Deo orando [p. 37] et petendo postulare.

### XIII. *Be þam godcundan þeowdome an niht.*

Wintertidum, þæt is fram þam monðe Nouembre oð Eastru, be 36 þam þe hit ma mid gesceade aredian mage, to þære eahtoðan tide

þære nihte man sceal arisan, þæt hi slapon lytle mare þonne healfen  
 niht, þæt swa þeah heora mete gemilt beo ær hi arison. ¶ æfter  
 þam þe se uhtsang beo gesungen, cweðe man þæt fers, ‘Exultabunt  
 4 sancti in gloria,’ oððe, ‘Exultent iusti in conspectu dei,’ syððan  
 ‘Kyrrieleison’ 7 ‘Pater noster’. ¶ habbon þonne interuallum, þæt  
 is hwil oððe rum betwyx uhtsange 7 dægeredsange, butan Sunnan-  
 uhtan 7 mæsseuhutan, þonne ne þearf nan interuallum beon. ¶  
 8 we(o)rcuhtan besceawige se bisceop oððe se ealder þe under him  
 byð, þæt se interuallum beo swa lang þæt (man) mage singan  
 feowertig sealma oððe fiftig, oððe locahu him þonne ræd þince.  
 ¶ se þe þonne sealmsanges oððe hwilcre rædinge behofað, smeage  
 12 þonne georne. ¶ ne gedyrstlæce nan broðor on þam interuallum  
 to slapenne, butan hwa unhal sy, 7 se þonne hæbbe leafe; gif  
 hwa elles do, sy he ascyred fram þæs dæges drince. ¶ ealle georne  
 healdon þa geendebyrdan wæ(c)e(a)n oð dægredsang gesungen  
 16 beo. ¶ on þam interuallum sy healic swige, aegðer ge on stefne, ge  
 on dæde, ge on færerde, ge on ælcum swege, þæt aeghwilc mage butan  
 oðres hremminge his synna Gode andyttan mid geomurunge 7  
 sic(c)etunge 7 tearum, þæt hi æt þam ælmihtigum Gode heora  
 20 forgyfnysse 7 lysse mid gebedum 7 mid halsingum begyton.

[p. 38] XIII. *De uigiliarum antiquitate.*

Antiqua est uigiliarum deuotio, familiare bonum omnibus sanctis.  
 Isaia dicit, ‘De nocte uigilat spiritus meus ad te, Deus.’ Item  
 24 Dauid, ‘Media nocte surgebam ad confitendum tibi super iudicia  
 iusticie tuę.’ Hoc namque tempore uastator angelus transiens  
 primogenita Egiptiorum percussit. Vnde et nos uigilare oportet,  
 ne periculo Egiptiorum admisceamur. Isdem etiam horis uenturum  
 28 se esse Dominus in euangelio asseruit, unde ad uigilandum auditores  
 suos exsuscitans, dicit, ‘Beati serui illi quos, cum uenerit Dominus,  
 inuenerit uigilantes.’ ‘Et si uespertina’ inquit ‘hora uenerit, et  
 si media nocte, et si galli cantu, inuenerit (*M.* et inuen-) eos uigi-  
 32 lantes, beati sunt serui illi. Itaque et uos estote parati, quia  
 nescitis qua hora filius hominis uenturus est.’ Siquidem nec uerbis  
 solis docuit uigilias, sed etiam confirmauit exemplo. Nam testatur  
 euangelium quia erat Ihesus pernoctans in oratione Dei. Paulus  
 36 quoque et Silas in custodia publica, circa medium noctis orantes,

17 *færerde*] æ alt. f. e by scribe.18 After *Gode* about four letters  
erased.

himnum audientibus cunctis uincti dixisse memorantur; ubi repente terre motu facto, et concussis carceris fundamentis, et ianuis sponte apertis, omnium uincula sunt soluta. Unde oportet his horis psallendi orandique frequentiam nos in sanctis habere officiis, 4 finemque nostrum, uel si aduenerit, sub tali actu expectare securi. Est autem quoddam genus hereticorum superfluas estimantium sacras uigilias, dicentium noctem esse factam ad requiem, sicut diem ad [p. 39] laborem. Hi heretici Greco sermone Nictates 8 [M. Nyctages], hoc est, somniculosi uocantur.

#### XIII. *Be gefyrnesse haligra wæccena.*

Gefyrn is þæt haligra wæccena geornfulnys wæs synderlice góð gecoren Godes halgum. *Sanctus Isaia*s be þære wæccan þus cwæð, 12 'Of nihte wacað min gast to þe, God.' 7 Dauid cwæð, 'Middre nihte ic aras þæt ic wolde herian þe, Drihten, for þam domon þyre rihtwysnysse.' Witodlice on þisne timan nihtes se westenda engel ferde 7 Egyptiscere þeode ealle frumcennede acwealde. For þi 16 þoune wacion we, þe læs we beon gemengede wið þa Egyptisce(a)n frecednysse. Eac þam ylcan timan se Hælend on his godspelle his cyme towardne cydde, þa þa he his þeowas wacian lærde, 7 cwæð þus, 'Eadige beoð þa þeowan, þe heora hlaford, þonne he cymð, hi 20 wæccende fint. Cume he on æfen,' he cwæð, 'cume he to middere nihte, cume he to hancrede, eadige beoð þa þe he wæccende gemett. For þi þonne beoð ge gearwe, for þon ge nyton hwilcere tide mannes bearn cymeð.' 7 witodlice na mid wordum anum þæt ure 24 Drihten wæcean tæhte, ac he hit eac mid his agenre bysne getrimde. Soðlice þæt godspel sægð þæt se Hælend wäre ealle niht þurhwuniende on þam godecun(d)lican gebede. Paulus eac 7 Silas, þa hi wæron on þam folclican cwearterne, þa to middere 28 nihte gebædon (hi) hig silfe to Gode, 7 Godes lof hlude sungon, þæt ealle hit gehyrdon þe innan þam cwearterne gebundene wæron; 7 sona weað micel eorðbyfung, 7 cwacedon þa grundweallas, 7 þa dura sylfwylles asprungon, 7 heo[<sup>a</sup>p. 40]ra ałces bendas aslupon. 32 For þi þonne on þam tidum us gebyrað to singanne, 7 ura gebeda geornfulnysse to hæbenné on þam haligum þenungum, 7 urne endedæg mid swilcum anbide orsorhlice trymman 7 bewarian. An cyn gedwyldmanna is þa wenað þæt halige wæccan syn idele, 7 36 hi cwæðað, 'Niht wæs geworht to reste ealswa dæg to worce.'

<sup>a</sup> 17 *egyptisce,n* by scribe on an erasure.

22 *yemette.*

þa gedwyldmen man hæt on Grecise Nictates, 7 we on ure ge-peode slumeras li magon oððe swefeceras nemnan, 7 eac hi ma-mæg slaperas hatan.

4 XV. *De matutinis.*

De matutinorum antiquitate et auctoritate Dauid dicit, 'In matutinis meditabor in te, quia factus es adiutor meus.' Et alibi, 'Preuenerunt oculi mei ad te diluculo, ut meditarer eloquia tua.' In nouo testamento, ex illo tempore quo Dominus noster Ihesus Christus in Bethlēem dignatus est nasci, matutinę sollempnitatis officium per uniuersum mundum célébrari inualuit. Matutina autem luce radiante Dominus et Saluator noster ab inferis resurrexit, siquidem et eodem tempore cunctis spes futurę resurrectionis creditur, cum iusti quasi a sopore somni resurgententes uigilabunt.

XV. *Be dægredsangum.*

16 Be dægredsanges gefyrnyssse 7 ealderlicnysse Dauid cwæð, 'On dægred ic smeage ymbe þe, Drihten, for þam þu gewurde min helpend.' 17 eft he cwæð, 'Mine eagan forehradeton to þe on mergen þæt ic smeade þine spræca.' On þære niwan æ, of þære tide þe ure Drihten Hælend Crist on Bethleem wæs geboren, seo þenung þære dægredlican [p. 41] mærðe geond ealne middaneard wearð gemærsod. Soðlice þa se dægredleoma beorhte scymrode, þa Drihten, ure Hælend of helle aras, witodlice þære sylfan tide is 24 gelyfed eallum se hopa þæs toweardan ærystes, þonne þa rihtwysan swylce of slæpes swæfcunge arisað 7 syððan á on ecnysse waciað on myrhðe.

XVI. *De ora prima.*

28 Conuenientes clerici ad primam canendam in ecclesia, completo officio ipso, ante psalmum quinquagesimum, donent confessiones suas uicissim, dicentes, 'Confiteor Domino et tibi, frater, quod peccavi in cogitatione, et in locutione, et in opere; propterea 32 precor te, ora pro me.' 'Misereatur tui omnipotens Deus, indulgeat tibi omnia peccata tua, liberet te ab omni malo, conseruet te in omni bono, et perducat te in uitam aeternam.' Supplici corde certatim pro se orantes, hoc sibi faciant. Hoc exemplo 36 conueniunt (*M.* Hoc expleto, convenient) ad capitulum cotidie.

<sup>a</sup> 19 spræca. 21 þenung] e alt. f. æ.

Et ex ista institutione, quam propter illorum utilitatem, Deo auxiliante, fecimus, in unoquoque die aliquod capitulum relegant preter diem Dominicum et quartam et sextam feriam et sollempnitates sanctorum, in quibus relegant tractatus et alias omelias, 4 uel quod edificeat audientes. Ideo cotidie ad capitulum omnis clerus (*M. omnes cleros*) uenire constituimus, ut anima uerbum Dei audiat. Et episcopus, uel archidiaconus, uel qui in loco illorum præsse uidetur, ibidem quod iubere habet iubeat, et quod 8 corrigere corrigat, et quod faciendum sit, ordinare studeat. Et post lectionem recitetur etas mensis et lune, et nomina sanctorum quorum festa crastinus excipiet dies. [p. 42] Et postea pariter dicant uersum, ‘Pretiosa est in conspectu Domini mors sanctorum 12 eius.’ Quem sequatur oratio a priore, ita, ‘Ipsi et omnes sancti intercedant pro nobis peccatoribus ad Dominum, ut mereamur possidere uitam eternam. Amen.’ Deinde dicatur uersus, ‘Deus, in adiutorium meum intende,’ tribus uicibus, priore incipiente, et 16 ceteris respondentibus, ‘Domine ad adiuuandum me festina’; subiungentes, ‘Gloria patri,’ et postea ‘Kyrrieleison’, et orationem Dominicam, usque ‘Et ne nos inducas in temptationem, sed libera nos a malo.’ Item pariter dicunt(*dicunt not in M.*), ‘Respice in seruos tuos’ 20 usque in finem dicat (*dicat not in M.*) psalmi, subiungentes Gloria. Deinde prior dicat, ‘Oremus! Dirigere et sanctificare et custodire digneris, Domine Ihesu Christe, Fili Dei uiui, hodie corda et corpora nostra et sensus nostros, in uia et in lege tua et in operibus 24 mandatorum tuorum ad dirigendos pedes nostros in uiam pacis, ut hic et in perpetuum, te adiuuante, salui esse mereamur, qui cum Patre et Spiritu Sancto uiuis et regnas Deus per infinita secula. Amen.’ Deinde dicatur, ‘Adiutorium nostrum.’ Alii, ‘In nomine 28 Domini, qui fecit celum et terram.’ Post hęc, qui culpabilis est, postulet ueniam, et secundum modum culpe iudicium recipiet. Quisquis uero ueniam postulet pro culpa, quantum plus se humiliauerit, et se culpabilem asseruerit, tantum misericorditer ac 32 lenius a priore iudicetur. Necesse est enim ut omnes nostrę negligentie, id est cogitationum, lingue, uel operis, in presenti uita per ueram confessionem et humilitatem semper iudicentur, ut non post mortem [p. 43] reos nos faciant.

36

#### XVI. *Be prim sanguin.*

Donne preostas to cyrcan cumon heora prim to singenne, þonne

38 cyrc(e)an] the e by a diff. hand.

hi heora þenunge geendod hæbbon, ær þam fiftigan sealme, don hi heora andytnysse him betweonan 7 cweðon, ‘Confiteor Domino et tibi, frater, quod peccavi in cogitatione, in locutione, et in opere; 4 propterea precor te, ora pro me. Amen.’ ‘Misereatur tui omnipotens Deus, indulgeat tibi omnia peccata tua, liberet te ab omni malo, conseruet te in omni bono, et perducat te in uitam eternam.’ 7 þa þonne andswærion, ‘Amen.’ Eadmodre heortan heora ælc for 8 oðerne gebidde 7 þis don. 7 be þisse bisne cuman dæghwamlice to capitule. 7 of þisse gesettednysse þe we for heora þearfe þurh Godes fultum gesetton, ræde ma ælce dæge sumne cwide butan Sunnandæge 7 Wodnesdæge 7 Frigedæge 7 mæssedagum, þonne 12 ræde ma beforan him halige trahtas 7 godspella anwrigenyssa 7 þæt þæt getimbræt þa gehyrrendan. 7 i we gesetton þæt preostas dæghwamlice to capitule cumon, þæt seo sawul gehyre þær Godes word, 7 þæt se bisceop 7 se aercediacon 7 þa ealderas þær to haton 16 þæt man hatan scyle, 7 þær rihton þæt to rihtene sy, 7 þæt ma þær dihte swa ma don scyle. Æfter þære rædinge nemne ma þæs monðes dæg 7 þæs monan ylde 7 þæra sancta naman þe heora freols on morgen bið. 7 æfter þam cwæðe ma þæt fers, ‘Pretiosa est in conspectu 20 Domini mors sanctorum (eius).’ 7 syððan se ealdor þæt gebed þus, ‘Ipsi et omnes sancti Dei intercedant pro nobis peccatoribus ad Dominum, ut mereamur possidere uitam aeternam. Amen.’ Siððan cweðan þæt fers, ‘Deus in adiutorium meum intende’ priwa. [p. 44]

24 Se ealdor hit beginne, 7 þa oðre andswarion, ‘Domine ad adiuuandum me festina’; 7 þonne ‘Gloria Patri’; 7 ‘Kyrrieleison’; 7 ‘Pater noster,’ oð ‘Et ne nos inducas in temptationem, sed libera nos a malo’. Eft siððan þæt fers, ‘Respice in seruos tuos,’ oð þæs sealmes ende, 7 28 þonne Gloria. 7 syððan cwæðe se ealdor, ‘Oremus. Dirigere et sanctificare et custodire digneris, Domine Ihesu Christe, Fili Dei uiui, hodie corda et corpora nostra et sensus nostros in uia et in lege tua et in operibus mandatorum tuorum ad dirigendos pedes nostros 32 in uiam pacis, ut hic et in perpetuum, te adiuuante, salui esse mereamur, qui cum Patre et Spiritu Sancto uiuis et regnas Deus per infinita secula seculorum. Amen.’ Þonne, ‘Adiutorium nostrum.’ ‘In nomine Domini, qui fecit celum et terram.’ Æfter þan se ðe 36 gilti beo, bidde him forgifnysse, 7 æfter þæs gyltes mæðe sy him demed. 7 þam þe forgifnysse bidde, swa he eadmodra beo, 7 his

<sup>18</sup> naman þe heo by the scribe on an erasure.      <sup>20</sup> ei⁹, wr. o. l. by a diff.

hand.      <sup>25</sup> oð] 7 MS.      <sup>30</sup> cordē.

gyltes geþafera, swa micle mildelicor 7 leohtlicor him ma deme. Hit is neod þæt ealle (ure) gimeleasta, þæt is geþohta 7 spræce 7 weorca, on þis anwearda life þurh soðe andetnysse 7 eadmodnysse syn demede, þæt hi us æfter deaðe ne gedon scyldige. 4

### XVII. *De opere manuum cotidiane (M. -no).*

Surgentes a capitulo uadunt (*M. -ant*), aut simul aut separatim, ad opus sibi iniunctum, ut ratio prestat, custodientes silentium, decantent salmos suos aut bini aut singuli, iuxta quod congruum est, nihil aliud loquentes, nisi forte de ipsa arte et quod (*et quod not in M.*) necesse fuerit dicere, et hoc caute. Et quando incepint opus suum, dicant, ‘Benedictus es, Domine Deus, qui adiuuisti me et consolatus es me. Amen.’ [p. 45] ‘Misereatur nostri omnipotens Deus. Amen.’ Et quando communia opera non est necesse facere, unusquisque quod opus habet, faciat, quia otiositas inimica est anime.

### XVII. *Be heora handa weorce dæghwamlice.*

16

Donne preostas fram capitule arison, gangon, oððe ætgædere oððe onsundrum, to þam worce þe him beboden beo mid gesceade, 7 healdon heora swigan, 7 singan heora sealmas, oððe twegen 7 twegen, oððe an 7 an, locahu hit þonne gelimplic beo, 7 ne sprecon 20 ymbe nan þing buton ymbe heora worc, 7 þæt gedreohlice 7 wærlice. 7 þonne hi heora worc beginnon, þonne cweðan hi ‘Benedictus es Domine Deus, qui adiuuasti me et consolatus es me, amen.’ ‘Misereatur nostri omnipotens Deus, amen.’ 7 þonne hi ne þurfon 24 gemæne worc weorcean, wirce ælc sum þing þæs þe his agen neod sy, 7 geþenceon þæt ydelynys is þære sawle feond.

### XVIII. *De tribus horis diei.*

Horam tertiam et sextam et nonam Danihel et tres pueri supplicationibus suis Domino deuouerunt. Scilicet ut ab ortu diei in tempus supplicationis tres hore porrecte Trinitatis nobis reuerentiam declararent. In hora tertia Spiritus Sanctus descendit super apostolos. In sexta hora Christus passus est. In nona hora 32 emisit spiritum.

### XVIII. *Be þrym tidum þæs dæges.*

Vnderntide 7 middægtide 7 nontide se witiga Danihel 7 þa þry  
3 onþisanweardalife.

haligan enihtas mid heora halsingum Drihtene beheton 7 gehaledon. Swylce fram þæs dæges upspringe [p. 46] to halsungtiman þeo tida syn forð aðéneðe, þæt hi þære halgan Þrynnysse w提醒 4 ðunge us geipton. To þære undertide se Halga Gast com ofer þa apostolas, 7 to middæges Crist þrowode, 7 to nones his halgan gast asende.

#### XVIII. *De hora vespertina.*

8 Vespertinum diurni finis officium sequitur et diurne lucis occasus, cuius ex ueteri testamento sollempnis est celebratio. Testis est Dauid, qui dicit, ‘Dirigatur oratio mea,’ et reliqua. In nouo testamento eodem tempore Dominus et Saluator noster 12 cenantibus apostolis misterium sui corporis et sanguinis tradidit. His temporibus in honore ac memoria tantorum sacramentorum adesse nos decet Dei conspectibus, et personare in eius cultibus et laudibus.

#### 16 XVIII. *Be æfentide.*

Æfter þisum tidum sona cymð se æfensang se gefylð ealles þæs dæges þeowdom, 7 þæs dæges leoht þonne eac wanod. Of þære ealdan æ us is geswutelod seo mærsung þære tide, swa Dauid cydde 20 þa he cwæð, ‘Drihten, si min gebed geriht up to þinre ansyne ealswa recels, 7 sy minra handa upahafu þe gecweme æfenofrung.’ On þære niwan æ to þære ylcan tide Drihten, ure Hælend, on- 24 gemang his apostola gereorde began þa gerinu his þæs halgan lichaman 7 blodes 7 him sealde. On þam timan on wurðunge 7 on gemynde swa micelra gerina us gedafenað þæt we on Godes gesihðe standon 7 drymon his lof on his þam mærlican bigenge.

#### XX. *De completis.*

28 De completis celerandis in patrum inuenitur exemplis, Dauid dicente, ‘Si ascendero in lectum strati mei, si dedero somnum oculis meis, et palpebris meis dormitionem, et requiem temporibus meis, donec inueniam locum Domino, tabernaculum 32 Deo Iacob.’ Nos autem si locus Domini esse uolumus, et tabernaculum ac templum eius cupimus haberi, in quantum possumus exempla sanctorum imitemur, ne de nobis dicatur quod legitur, ‘Dormierunt somnum suum, et nihil inuenierunt omnes uiri 36 diuitiarum in manibus suis.’

<sup>20</sup> *geriht*] over the *i* a diff. hand has added *t e.*

XX. *Be nihtsange.*

Be nihtsanga wurðungum is funden on haligra fædera bysnum, swa Dauid cwæð, ‘Ne astige ic on bed mines crybbes, ne ic ne sylle swefcunge minum eagum, ne minum bræwum slæp, ne reste 4 minum þunwon(c)gum, ær ic gemete Drihtenes stowe 7 eardunge Iacobes Godes.’ We þonne soðlice, gif we wyllað beon Drih[t]nes stow 7 his eardung 7 his templ, þonne sceolon we, swa miclum swa we mæst magon, geefenlæcean haligra manna bisna, þæt ne beo 8 on us gefyllld þæt gecweden is, ‘Slepon heora slæp, 7 nawiht ne fundon ealle weras welena on heora handum.’

XXI. *De recepto silentio post completum.*

Ex completo completorio (*M. Expleto completo*) summum silentium fiat, et orationes secrete fiant cum recordatione peccatorum, et postea gratias agant Deo, dicendo, ‘Gratias ago tibi, Domine, sancte Pater omnipotens, eterne Deus, qui me dignatus es in hac die custodire, per tuam sanctam misericordiam concede mihi hanc 12 noctem mundo corde et corpore sic pertransire, qualiter, mane surgens, gratum tibi seruitium exsoluere [p. 48] possim.’ Et cum magna cautela ambulent in ecclesia et in dormitorio; et cum ad proprium stratum uenerint, dum se collocauerit clerus, dicat 20 psalmum, ‘Deus, in adiutorium meum intende’ totum cum Gloria, et postea dicat uersum, ‘Pone, Domine, custodiam ori meo, et hostium circumstantie labiis meis.’ Sicut mane surgens postulauit sibi labia a Domino aperire (*M. -ri*), sic requiescens roget ponere 24 (*M. poni*) ori suo a Domino custodiam.

XXI. *Be þære swigan æfter nihtsange.*

Donne nihtsang gesungen beo, þonne habbon hi healice swigan 7 began digle gebedu mid g(e)m(ineg)unge heora sinna, 7 siððan 28 þancian Gode his mildheortnisse 7 heordredene, 7 þus cweðon, ‘Gratias ago tibi, Domine, sancte Pater omnipotens, eterne Deus, qui me dignatus es in hac die custodire, per tuam sanctam misericordiam concede mihi ha(n)c noctem mundo corde et corpore sic 32

<sup>4</sup> *sweflunge*] over the *t* a diff. hand has added *tc.*      <sup>5</sup> *þunwongum*] the *o* alt. to *e* by a diff. hand.      <sup>28</sup> *gym, unge*] the *y* has been erased, and the *e* and the *ineg* added by a diff. hand.      <sup>29</sup> *mildan heortan*] both the *an's* have been erased, and *nisse* added over the second by a diff. hand.      <sup>32</sup> *in* *hac*] the scribe added the *n*, but forgot to erase the *in*.

pertransire, qualiter, mane surgens, gratum tibi seruitium exsoluere possim, per Dominum. ⁊ siððan mid miclum wærscipe gan of cyrcan to heora slæperne; ⁊ þonne hig to heora agnum bedde 4 cumon, ⁊ hi sylfe on heora reste geloged habbon, þonne cwæðan hi þone sealm, ‘Deus in adiutorium meum intende’ ealne to ende mid Gloria, ⁊ siððan eweþon þæt fers, ‘Pone, Domine, custodiam hori meo, et hostium circumstantię labiis (meis).’ Ealswa he•bæd on 8 uhtan, þa he aras, þæt Drihten his weleras to his lofe geponode, ealswa þonne he restan wylle, bidde his Drihten his muðes heord-ræddenne.

XXII. *De eo quod horas canonicas canonici religiose obseruare 12 debent.*

[p. 49] Studeant sumopere canonici predictas horas uigilantissima cura custodire, et in his diuinum officium humiliter ac deuote persoluere. Mox enim ut auditum fuerit signum, festinanter 16 ad ecclesiam conuenient, relictis omnibus quelibet fuerint in manibus, sic tamen ut non pereant. Et si longe ab ecclesia aliquis fuerit, ut ad opus Dei per horas canonicas occurrere non possit, agat opus Dei cum tremore diuino ubi tune fuerit. Et preuideat 20 custos ecclesie ut illa signa horis competentibus sonentur. Et caueant canonici ut non pompatice aut inhoneste uel incomposite et superbe intrent, aut stent, aut sedeant in eccllesia.

XXII. *Be þam þæt preostas heora tidsangas æwfestlice began.*  
24 Gemon preostas miclum weorce þæt hi þas foresædan tida mid wacolre geornfulnysse healdon, ⁊ on þam þone godcundan þeowdom eadmodlice ⁊ estfullice gefyllon. Sona swa hi þæt beacn gehyron, swa efston hi ealle to cyrcan ⁊ forlæton swa hwæt swa hi on handa 28 hæfdon; warnian swa þeah þæt hit amyrred ne wurðe. ⁊ gif hwa swa feor fram cyrcan beo þæt he (ne) mæge to ðam gesettan tidsangum cuman, gefylle þar þar he beo mid Godes ege þone godcundlican þeowdom. ⁊ besceawion þa cyrcweardas þæt hi þa tida 32 gedafenicum timum hringon. ⁊ warnion þa preostas þæt hi mid prytum ne mid higeleaste ne mid unsidum ne mid ofermedium gan, oððe standon, ne ne sitton on cyrcan.

XXIII. *De diligentia psallendi.*

36 Vbiique credimus diuinam esse presentiam et oculos Domini speculari bonos et malos; maxime tamen hoc sine [p. 50] aliqua

dubitacione credamus, cum ad opus diuinum adsistimus. Ideo semper memores simus quod ait propheta, ‘Seruite Domino in timore, et exultate ei cum tremore.’ Et iterum, ‘Psallite sapienter.’ Et, ‘In conspectu angelorum psallam tibi.’ Ergo consideremus qualiter oporteat in conspectu diuinitatis et angelorum eius esse, et orare, et sic stenus ad psallendum, ut mens nostra concordet uoci nostre. Nam si cum bonis hominibus uel potentibus (*M. uolumus aliqua suggestere*), non presumimus nisi cum humilitate 8 et reuerentia, quanto magis Dominus uniuersorum a nobis cum humilitate et puritate supplicandus est ?

### XXIII. *Be þæs sealmsanges geornfulnysse.*

Æghwær we gelyfað Godes andwyr[d]nysse 7 his eagan be- 12 sceawian góde 7 yfele; swiðost we swaþeah buton ælcon twy we gelyfað, þonne we æt þam godecundum þeowdome standað. For þi þonne gemunon we þæt se witiga cwað, ‘Hyrað Drihtene mid ege, 7 gladiað mid hogum.’ 16 Þeft he cwað, ‘Singað wislice.’ 16 Þeft he cwað, ‘On engla ansyna ic singe þin lof.’ For þi þonne besceawian we hu us gedafnūe an þære godecundan gesihðe 7 on his engla us to gebiddene, 7 standon swa to urum gebede, þæt ure mod geþwærie ure stefne. Witodlice gif we ne durron æt godum 20 mannum 7 æt ricon nanes þinges gyrran butan mid eadmodnysse 7 mid arwurðynsse, hu micle ma ealra gesceafta Drihten is eadmodlice 7 syferlice to biddene ?

### XXIII. *De eo quod non pompatice standum est in ecclesia.* 24

[p. 51] Mox autem, auditu signo, omnes canonici festinent ad eclesiam, et non pompatice aut inhoneste uel inconposite, sed cum Dei timore ingrediantur eam. Nec cum baculis aut cambuttis aut fustibus in choro, exceptis debilibus, sed religiose illis standum 28 et psallendum est. Sunt etenim quidam clericorum qui in secularibus negotiis et disceptationibus pene tctum infatigabiliter deducunt diem, et mox ut eclesiam ad diuinum officium peragendum intrauerint, ita fatigari uidentur ut nec orationi uacare, 32 nec ad psallendum stare queant, sed potius sedentes, non diuinis, sed uanis solent instare loqueliis, et secularia uerba et, quod dictu nefas est, turpia et obscena inuicem proferunt. Oportet namque ut ab his qui id faciunt, et ab illis qui eos forte imitari uolunt, iste 36

17 *ansyna.* So MS.

18 *we us hu.-an]* <sup>an.</sup> MS.

exsecrabilis usus radicitus euellatur, secundum sententiam Domini dicentis, 'Domus mea domus orationis uocabitur.'

XXIII. *Be[ þam] þæt hy na prutlice on cyrcan ne standan.*

4 Sona swa hi þæt cyrclice beacen gehyron, swa efston ealle preostas to cyrcan, 7 na prutlice oððe higeleaslice, ac mid Godes ege gangon in, na mid cygclum ne mid cricum ne mid stafum ne cumon hi binnan chore, buton hwa lef sy, ac arwurðlice standon 8 hi 7 singon. Sume preostas syn þe ungeteorode ealne dæg adreogað ymbe woroldþing 7 geflit, 7 sona swa hi into cyrcan to þam godcundan þeowdome cumað, swa beoð hi geteorode þæt hi ne magon hi gebiddan ne to heora sealmsange (ge)standan, ac sittað 7 beoð 12 abysgode þar na ymbe godcundlice þing, ac ymbe woroldþing, 7 [p. 52] (þæt sceandlic is to secganne), ymbe fracede 7 fullice spræca. Hit gedafenað þæt we þisne asceoniendlican ungewunan grundlinga awirtwalian, ge fram þam þe hine doð, ge fram þam þe him 16 geefenlæcan wyllað, be ures driht[n]es cwide þe he cwæð, 'Min hus is gebedhus geci(g)ed.'

XXV. *De proficiscentibus in itinere.*

Quicumque ex clero in itinere cum episcopo uel cum alio profici-  
20 scuntur, ordinem suum, in quantum iter uel ratio permiserit, non neglegent; et non eos debent preterire hore constitute, tam de officiis diuinis, quam aliunde.

XXV. *Be þam þe sculon farende beon.*

24 Swa hwylc preosthades manna swa on færerde beo mid bisceope oððe mid oðrum men, healdan heora hades gerihto þæs þe hi be þæs wegē geswince mid gesceade magon, 7 ne forlæton heora gesettan tida ne an godcundum þenungum ne on oðrum gesceadum.

28 XXVI. *De his qui in quibusdam leuioribus culpis delinquunt.*

Si quis ex clero ad opus Dei uel ad mensam tarde occurrerit, aut pro aliqua causa senior suus salmodiam uelut (*M. vel*) missas cantare ordinauerit, et hoc minime impleuerit; et si fregerit 32 quippiam aut perdiderit, uel aliquid excesserit, et non ueniens continuo ante episcopum, aut ante eum qui sub eo est, ipse non (non *not in M.*) ultro satisfecerit, uel celauerit delictum suum,

<sup>3</sup> The þā is wanting in the MS., but a seventeenth-century hand has added it.    6 *cyclum.*    27 *an]* <sup>o</sup> *an* MS.

dum per alium cognitum fuerit, maiori subiaceat emendationi; nam si ipse sponte con[p. 53]fessus fuerit, leuiori subiaceat emendationi, secundum modum culpe; qui modus correptionis in episcopi, aut in illius iudicio qui sub eo est, pendeat. Qui in leuioribus 4 culpis deprehensus fuerit, in illa die priuetur a mense participatione, et in oratorio psalmum aut antiphonam non inponat, nec lectionem recitet. Refectionem cibi post clerorum refectionem accipiat, ut si uerbi gratia cleri reficiunt sexta hora, ille nona, si cleri nona, ille 8 uespera.

### XXVI. *Be þam þe on litlum gyltum agyltað.*

Swa hwylc preost swa to late cume to tidsange oððe to beodserse, oððe him his ealdor hwylcne sealmsang oððe mæssunge <sup>12</sup> bebeode, 7 he þæt forgyme; oððe gif he hwæt forlyst oððe tobrycð, 7 he sylfwilles ne cume to þam bisceope oððe to þam ealdre þe under him bið, 7 his gylt cyðe, þonne hit þurh oðerne man beo cuð, þæt he silf forhæl, þonne do ma him maran steore; gyf he <sup>16</sup> þonne sylfwylles hit andette, þonne underhnige he leohte bote æfter his gyltes mæðe. Seo mæðung is on þam bisceope 7 on þam ealdre þe under him bið. Þis sum gemete ma sceal betan leuem culpam, þæt is leohtne gylt. Sy he on þam dæge þe he betan <sup>20</sup> scyle, ascyred fram gereorde, 7 on cyrcean ne beginne he sealm ne antiph[on], ne rædinge ne ræde. 7 ete ana his mete æfter broðra gereorde, swilce ic swa cweðe, gif broðra etan to middæges, ete he to nones, gif broðra to nones, he to æfenes. <sup>24</sup>

### XXVII. *De grauioribus culpis.*

Si quis clericus de ordine canonico grauioris culpe [p. 54] crimen commiserit, id est, homicidium, fornicationem, adulterium, furtum, uel his similia ex principalibus uitiis, corporali castigationi sub- <sup>28</sup> iaceat primitus; deinde quanto tempore uoluerit episcopus, uel qui sub eo sunt, carcerem uel exilium patiatur, sciens illam terribilem sententiam apostoli dicentis, ‘Tradere huiusmodi hominem in interitum carnis, ut spiritus saluus sit in die Domini.’ Et dum <sup>32</sup> in ipso carcere fuerit, nullus ei ex clero in ullo iungatur consortio, neque in colloquio, nisi cui prior iusserit; et hic solus persistet in penitentia et luctu quamdiu priori uisum fuerit. Egressus uero de carcere, si episcopo, uel his qui sub eo sunt, uisum fuerit, agat <sup>36</sup> adhuc puplicam penitentiam, id est, suspendatur ab oratorio, simul et a mensa; et omnibus horis canonice ueniat ante hostium eclesie,

ubi prior iusserit, iacens prostrato omni corpore suo, ante ipsum limitem eccliesie usque dum ingrediuntur omnes, et postea eriget se, et stet foris eccliesie ante ipsum hostium et impleat ibi officium 4 surum in quantum potest; et iacens uel stans ante ipsum limitem cum nullo homine loquatur. Egredientibus de ecclisia, similiter prostratus iaceat, usque dum omnes egressi fuerint. Et de abstinentiæ (*M. -tia*) quamdiu uel qualiter episcopo, uel his qui 8 sub eo sunt, uisum fuerit, mensura uel hora qua ei uiderint competere; neque a quoquam benedicatur usque dum reconcilietur.

### *XXVII. Be þam heafodgiltum.*

Swa hwyle preost swa on geferrædene healices [p. 55] gyltes leahter 12 gefremme, þæt is manslege, forliger, unrighthæmed, oððe stale, oððe swylcra healicra gylta ænigne, swinge hine ma sona ærest; 7 siððan þolige he cwearternes wræcsyð þa hwile þe þam bisceope oððe þam ealdre þince. 7 gemune he þone andryslican ewyde þe 16 se apostol cwæð, ‘Sylle ma þas (ge)métes mann on his flæsces forwyrd, þæt se gast beo hal on þam drihtenlican dæge.’ 7 þa hwile þe he on (þam) cwearterne beo, ne geþeode him nan of þære geferrædene to (ne) mid spræce, ne mid geþoftscipe, ac ana 20 þurhwunige he þara on hreowsunge, swa lange swa þam ealdre þince. Þonne he ut of þam cwearterne gange, gif þam bisceope 7 þam ealdre þince, do he þonne gyt opene dædbote, þæt is þæt he beo ascyred fram cyrcan 7 fram broðra gereorde 7 fram eallum 24 tidsangum, 7 cume to cyrcan dura, þær se ealdor bebeode, 7 licge þær astreht eallum lichaman ætforan þære dura oð ealle ofer hine inn beon agangen, 7 syððan arise 7 stande up butan cyrcan dura, 7 gefylle þar his þeowdom be þam þe he mage; 7 licge he, stande 28 he æt þære dura, ne sprecc he wið nænne man. Þonne hi eft ut gan, licge he astreht, oð hi ealle ofer hine ut beon agangen. Þa forhæfednysse hæbbe he swa lange 7 a þá wisan þe þam bisceope 7 þam ealdre þynce, 7 þam gemete 7 þære tide þe him þince þæt 32 hit gedafnie; ne him nan man nane bletsunge ne sylle oð he gefrefrod beo.

### *XXVIII. De reconciliatione penitentis capitale crimen.*

[p. 56] Ordo penitentiam agentis publicam hoc est: suscipiens 36 (*M. -pies*) eum quarta feria mane in capite Quadragesime, id est

in capite iejuniorum, et cooperies eum cilicio, et oras pro eo, et includes eum usque in cęnam Domini; qui eodem die presentatus (*M. -ntetur*) in gremio aeclesie; qui dum uocatus uenerit ad reconciliendum ante episcopum uel clerum, cum omni humilitate 4 prostrato omni corpore super terram ante absidam, petat ab omnibus ueniam; et episcopus, uel qui sub eo est, dat orationes super eum ad reconciliandum in quinta feria, id est in cena Domini. 8

### XXVIII. *Be þære frefrunge þæs þe hreowseð héafodgýlt.*

Endebyrdnys þæs þe deð opene dædbo(te) þæt is: þu underfol hine on Wodnesdæg onforan Lencgen, þæt is on caput ieunii, 7 oferþece hine mid hærān, 7 gebide for hine, 7 beclys hine oð an 12 þunresdæg ær Eastron, þæt is Cena Domini; 7 on þone dæg sy he broht to þære halgan cyrcean greadon; 7 þonne he þæder geclypod cume to frefrunge ætforan þam bisceope 7 þam preosthirede, þonne astrecce he hine eadmodlice eallum lichaman an eorðan ætforan 16 þam rædinggrade, 7 bidde him æt eallum forgifnysse; 7 se bisceop 7 se ealdor gebiddon for hine mid eallum gebroðrum, 7 gefrefion hine on þone þunresdæg, þæt is on Cena Domini.

### XXIX. *De confessionibus.*

Hortatur nos scriptura dicens, ‘Reuela Domino uiam tuam, et spera in eum.’ Item dicit, ‘Confitemini Domino, quoniam in seculum misericordia eius.’ Item, ‘Delictum meum [p. 57] cognitum tibi feci, et iniusticias meas non abscondi.’ Item, ‘Confitebor 24 aduersum me iniustias meas, Domine [*M. -no*], et tu remisisti impietatem peccati mei.’ Et iterum, ‘Confitemini alterutrum peccata uestra et deleantur.’ Et alibi, ‘Qui abscondit sclera sua, non dirigetur; qui autem ea confessus fuerit, saluabit animam 28 suam a morte.’ Et Dominus in euangelio ait, ‘Agite penitentiam, adpropinquabit enim regnum cęlorum.’ Necesse est ut dummodo, suadente diabolo, multa contra uoluntatem et preceptum Domini commisimus, per ueram humilitatem et confessionem emendemus 32 penitentes, sicut patres sancti constituerunt. Et deinceps cum aliqua cogitatio mala in cor, suadente diabolo, uenerit, cito episcopo uel priori confiteamur, ut per ueram confessionem et penitentiam regnum Dei habere mereamur. Nimis enim inprobus est qui ante 36 oculos Dei peccat et homini confiteri erubescit.

XXIX. *Be an[dytnyssum].*

Vs manað þæt halige gewrit ⁊ cwyð, ‘Geopena Drihtne þinne weg, ⁊ hiht on hine.’ Eft hit cwyð, ‘Andytað Drih(t)ne, for þam geond worolde is his mildheortnys.’ Eft hit cwyð, ‘Minne gylt ic dyde þe cuðne, ⁊ mine unrihtwysnysse ne behydde ic.’ Eac eft cwyð, ‘Ic andytte ongen me Drihtne mine unrihtwysnysse; ⁊ þu forgeafe þa arleasnysse minre synne.’ Ð eft, ‘Andytað eow betweox eowre synna, ⁊ hi beoð gedylogede.’ Ð an oðre stowe hit cwyð, ‘Se þe behyt his leahtras, ne bið he gerihtwysad; se þe hi soðlice andytt, he gehæld̄ his [p. 58] sawle of deaðe.’ Ð Drihten on his godspelle cwæð, ‘Doð dædbote, soðlice heofena rice genealogiað.’ Hit is neod, þonne we fela þurh deofles lare doð ongean Godes wyllan ⁊ bebot, þæt we þurh soðe eadnodnysse ⁊ andytnysse betan. þæt hreowsiende, ealswa hit gesetton halige fæderas. Ð syððan þonne ænig yfel gehoht þurh deofles swæp on ure heortan cume, andyttan we þæt sona urum bisceope oððe gastlicum ealdre, þæt we moton þurh soðe andytnysse ⁊ dædbote habban heofena rice. Þearle þwyr is se þe singað beforan Godes eagum, ⁊ forscemað þæt he þæt men andytte.

20 XXX. *Ordo ad penitentiam agendam et confessionem faciendam.*

Hec est ratio penitentie et confessionis nostrae que coram Deo et sacerdotibus eius a nobis pariter agende sunt, id est in unoquoque anno tribus uicibus, id est in tribus Quadragesimis populus fidelis 24 suam confessionem suo sacerdoti faciat, et qui plus fecerit, melius facit. Monachi in unoquoque Sabbato, et clerici canonici in tertio Sabbato, (et cl. ca. in t. S. *not in M.*) confessionem faciant cum bona uoluntate episcopo aut priori suo. Quando uolueris 28 confessionem facere peccatorum tuorum, uiriliter age, et noli erubescere, quia inde uenit indulgentia, et sine confessione non est indulgentia. Inprimis prosterne te humiliter in conspectu Dei in terram ad orationem, et roga beatam Mariam cum sanctis 32 apostolis et martiribus et confessoribus, ut ipsi intercedant prote ad Dominum, ut Deus omnipotens dignetur [p. 59] tibi dare sapientiam perfectam et scientiam et intelligentiam ueram ad confitendum peccata tua. Et postea surge cum fiducia et uera

1 *Be an* still there, the rest of the heading is gone.3 *drihne*] <sup>t</sup> wr.

o. l. by diff. hand.

19 *m:n*] an *a* erased, the *e* by diff. hand.

credulitate ad sacerdotem, et dicat tibi sacerdos, ‘Serue dei, credis in Deum Patrem omnipotentem, creatorem celi et terre?’ ‘Credo.’ Iterum, ‘Credis in Patrem et Filium et Spiritum Sanctum?’ ‘Credo.’ Iterum, ‘Credis quod iste tres personae, quomodo diximus, 4 Pater et Filius et Spiritus Sanctus, tres persone sint et unus Deus?’ ‘Credo.’ Iterum, ‘Credis quod in ipsa carne in qua nunc es, recipere habes quod egisti, et quod egeris siue bonum siue malum?’ ‘Credo.’ Iterum, ‘Credis ~~re~~resurrectionem et uitam esse 8 post mortem?’ ‘Credo.’ Iterum, ‘Vis dimittere omnia mala illis omnibus qui in te peccauerunt, ut Deus dimittat tibi omnia peccata tua, dicente eodem Domino in euangelio, ‘Si remiseritis hominibus peccata eorum, remittuntur uobis peccata uestra?’ ‘Uolo.’ Et 12 postea requirat eum sacerdos diligenter, si sunt secum opera mala que separant hominem, ut ait apostolus, a regno Dei. Hęc sunt: mala cogitatio, malus sermo et otiosus, odium, inuidia, detractatio, maledictio, conuictum, turpiloquium, scurilitas, dissimulatio, adu- 16 latio, murmuratio, cupiditas carnalis, elatio, desidia, pigritia, inhonoratio bonorum, inhonoratio cognatorum, inhonoratio dierum Dominicorum et sanctorum sollemnitatum, ignorantia, neglegentia, uana gloria, iracundia, auaritia, falsa testificatio, somnolentia, 20 intemperantia in cibis, rapina, gula, ebrietas, commessatio, [p. 60] fornicatio, adulterium, sacrilegium, superbia, perjurium, furtum, homicidium, et his similia. Et postquam confessus fuerit sua peccata, si uult dimittere ea, da ei penitentiam, et si non uult 24 dimittere, non des ei penitentiam, quia non potes. Et si uult dimittere ipsa peccata, fac eum confiteri ea, et ad ultimum dicere, ‘Multa sunt peccata mea in factis, in uerbis, in cogitationibus.’ Tunc da ei penitentiam canonice mensuratam; et postea effunde 28 super eum orationes et preces. Cauendum est utique ne hi qui in grauibus peccatis incident, et hi qui in leuibus delinquunt, equaliter iudicentur, sed secundum morbum adhibenda est medicina.

XXX. *Be þam hu man scyle andytnysse underfon 7 dædbote 32 tœcan.*

Dis is þæt gescead þære dædbote 7 þære andytnysse þe we don scolon ætforan Gode 7 his sacerdon, þæt is ælce geare þriwa, on þam þrim Lencgenum ælc arwurðlice getriwe man do his 36 andetnysse his mæssepreoste, 7 se þe ofter deð, he bett deð. Munecas sceolon ælcere wucan, 7 preostas ymbe þreo wucan don

heora andytnysse heora bisceope oððe heora ealdre mid godum wyllan. Þonne þu wille andetnysse don þinra sinna, þonne do þu caflice, 7 ne sceamie þe, for þam þanon cymð forgyfnys, 7 butan 4 andetnysse nis nan forgyfnies. Ærest aféne þe eadmodlice to eorðan on Godes gesihðe to gebede, 7 bide þa eadigan Marian 7 þa halgan apostolas 7 halige martires 7 þa eadigan confessores [p. 61] 7 þa gemärsodan fæmnan þæt hi gebiddon to Drih(t)ne for þe, þæt 8 se ælmihtiga God gesylle þe full(n)e wisdom 7 gewitt 7 soð andgytt to andettene þine sinna. J siððan aris upp bealdlice mid truwan 7 soðum gelefan to þam mæssepreoste, 7 cweðe se mæssepreost to þe, ‘þu Godes þeowa, gelyfst þu an God Fæder ælmilти(g)ne scippend 12 heofenes 7 eorðan?’ Andswara þu, ‘Ic gelyfe.’ Þonne cweðe (eft) se mæssepreost, ‘Gelyfst þu on Fæder 7 on Sunu 7 on Hali(g)ne Gast?’ Andswara þu, ‘Ic gelyfe.’ Eft se preost, ‘Gelyfst þu þæt þas þri hadas þe we sædon, Fæder 7 Sunu 7 Halig 16 Gast, synd þry hadas 7 an God?’ Andswara þu, ‘Ic gelyfe.’ Eft se preost, ‘Gelyfst þu þæt þu on þam sylfan flæsce þe þu nu eart, scealt underfōn þæt þu gewyrest, swa god swa yfel?’ Andswara þu, ‘Ic gelyfe.’ Eft se mæssepreost, ‘Gelyfst þu ærestes 7 lif we- 20 san æfter deaðe?’ Andswara þu, ‘Ic gelyfe.’ Eft se preost, ‘Wylt þu forgyfan oðrum mannum ealle þa gyltas þe hi wið þe agylton, þæt God forgife þe þine synna, ealswa Drihten sylf on his godspelle cwæð, ‘Gif ge forgyfað mannon heora gyltas, þonne 24 beoð eow forgifene eowre synna?’ Andswara þu, ‘Ic wylle.’ J ahsige se mæssepreost siððan geornlice, gif þa yflan dæda syn mid þe þe asciriað þone man fram Godes rice, swa se apostol cwæð. Þis synt þa þing : yfel geþanc, yfel spræc 7 idel, hatung, anda, tala, 28 wyrging, hospp, fracod spræc, higeleast, lic(c)etung, twaddung, murcnung, flæsclic grædignys, prutnys, awundennys, sleacnys, unwur- þung goddra manna, [p. 62] unwurðung [maga], sunnandaga un- wurþung [7] freolsdaga, nytenrys, gymeleast, ydel wuldor, yrsung 32 gitsung, leas gecyðnes, slapolnys, ungemetfestnys metta 7 drinces, reaflac, gifernys, dru(n)cennis, oferfyll, forliger, unrihthæmed, deofolgild, modignys, forswarung, þæt is mæne aðas, stalu, man-

<sup>1</sup> Over *heora bisceope* is wr. *mid godū willan*.—the third *heora*] *heora*.

<sup>11</sup> *an*] *an*. MS. 28 I read *twaddong* (o alt. f. u), but the word has been partly erased and then inked over again, and some of the letters are badly formed. 30 *maga* is not in MS. 31 7 is not in MS. 34 *modignys* þæt is mæne aðas *forswarung*.

slihtas, 7 swilce þing. 7 siððan se scyldiga þas synna geandett hæbbe, gif he hi forlætan wylle mid geswicednysse, þonne tæce ma him dædbote; gif he þonne geswican nele, ne tæce man him nane dædbote, for þam man ne mæg. 7 gif he wylle hi forlætan, 4 þonne gedo se preost þæt (he) hi geandytte, 7 æt þam ende cweþe, ‘Minra synna is fela on weorcum 7 on wordum 7 on gefjancum’. 7 tæce him man siððan swilce dædbote æfter ealdorlicum gemete, 7 siððan do ofer hine halige gebeda 7 bena; 7 geþence þæt se lichoma behofað wises lœces, 7 micle ma seo sawul. Wytodlice hit is to warnienne þæt ma þam þe an heafodleahtrum beoð befeallene, 7 þam þe beoð on leohtrum gyltum na gelice deme 7 scrife, ac be þære adle mæðe sy se læcecræft funden.

12

### XXXI. *De excommunicatione culparum.*

Si quis clericus contumax, aut inobediens, aut superbus, aut ebriosus, aut detractor, aut fornicator, aut contradictor, aut bilinguis, aut rebellis, aut contentiosus, aut raptor, aut fur, aut murmurator, aut 16 increpator, aut indicti ieuinii transgressor, aut ad crucem standi et adorandi contemptor, aut in [p. 63] aliquod contrarium consistens, aut preceptis episcopi, uel eorum qui sub eo sunt, contemptor fuerit, sua uoluntate ueniam non petierit, hic secundum Domini 20 preceptum admoneatur semel et bis et ter secreto a senioribus suis, et si se non emendauerit, obiurgetur publice coram omnibus. Si uero neque sic se correxerit excommunicationi subiaceat. Si autem improbus est, aut minus intelligens, aut incorrigibilis, uindictę 24 corporali subdatur.

### XXXI. *Be amansumunge gylda.*

Gif hwylc preost beo toþunden, oððe ungehrysum, oððe modig, oððe druncengeorn, oððe tælende, oððe unrihthæmere, oððe 28 wiðersprecend, oððe twyspræce, oððe wiðercoren, oððe geflittgeorn, oððe reafere, oððe þeof, oððe murcnere, oððe cidere, oððe gebodenes fæstenes forgægend, oððe Cristes rode tacnes forhogiend, oððe on ænige wisan beo gemétt þwur ongen his bisceopes gebod 32 oððe his ealdres, 7 he sylfwylles forgifnysse ne bidde, gestandon his yldran hine æne oððe tuwa oððe þriwa æfter Godes gebode, 7 gif he þonne gyt ne geswice, þreage ma hine openlice beforan eallum broðrum. Gif he þonne gyt ne geswice be þam, þonne amansumige 36

ma hine. Gif he þonne þwur sy, oððe unandgyttol, oððe earfoð-  
rihte, þonne þreage ma hine lichamlicre swingle.

**XXXII. De quadragessime obseruationibus.**

4 Licet omni tempore uita christianorum simplex [p. 64] debet  
(*M. debeat*) esse et sobria, maxime tamen religiosis mentibus conuenit  
ut his diebus continentius uiuant, et sedula seruitute adherere Deo  
contendant. Ideoque decernimus ut in illis quadraginta diebus ante  
8 Pascha cum omni puritate mentis et corporis noster clerus, Deo  
iubente, in quantum potuerit, se custodiat. De cibi et potus per-  
ceptione, in quantum Deus auxilium dederit, parcitatem habeat, id  
est, ut cotidie, exceptis diebus Dominicis, a capite Quadragesimi  
12 (*M. -mae*) ad sanctum Pascha, post dictam uesperam in refectorio  
reficiat, et ab illis cibis se abstineat uel potu, sicut episcopus, uel  
qui sub eo sunt, cum ratione constituerit. Et alibi neque in ipsa  
ciuitate, neque in monasteriis, neque in quibuslibet locis, neque  
16 in domibus propriis, his quadraginta diebus non (non *not in M.*)  
reficiant, nisi ubi hora competente ad cibum suum accipiendum pro  
utilitatis causa longe fuerint et adesse cum fratribus non potuerint.  
Lectioni uero clerici in his quadraginta diebus, exceptis Dominicis  
20 suis, a prima dicta usque ad tertiam plenam uacent, et fores  
claustri, nisi necesse fuerit, non egrediantur, nisi episcopus, aut qui  
sub eo est, iudicauerit ut fiat, quod faciendum est. Et post tertiam  
cum tempore (*M. tunc temporis*) capitulum habeant, et postea faciant  
24 quod congrua (*M. -uum*) fuerit, siue in orando (siue in or. *not in M.*) siue in legendo, siue in operando.

**XXXII. Be Lencgenes gehealdsumnyssse.**

Deah ælcere tide cristenra manna lif scyle [p. 65] andfeald beon  
28 7 syfre, swiðost swaþeah æwfæstum modum gedafenað, þæt hi  
Lenctendagum forhæfendlicust libbon, 7 geornfullum þeowdome  
hy sylfe Gode geþeodon. For þi þonne we beodað þæt on þam  
feowertigum dagum ær Eastron mid alre syfernysse modes (7)  
32 lichaman ure preosthyredas hi sylfe gehealdon. 7 an metes þigene  
7 drinces habbon swa micle forhæfednysse swa him þonne God  
geunne. 7 ælce dæge butan Sunnandæge fram Lenctenes anginne  
oð Eastron æfter æfensange etan on beoderne, 7 fram þam metton  
36 7 drineum hi forhæbbon hi (þe) se bisceop 7 se ealdor þonne

32 <sup>a</sup>-hyredas] the upper a by the scribe (?), the lower by a diff. hand on an erasure.—an] :n (an a erased).

gesetton. J elles nahwer ne an þære ceastre, ne an þam mynstrum, ne on nanum stowum, ne furðon on heora agenum husum þis[sum] feowertigum dagum ne gereordigen hi, butan hwa for hwilcere nytwyrðnysse swa feor beo þæt he þam gedafenlicum tidum [to] 4 broðra gereorde cuman ne mage. J on rædinge beon preostas abygode fram ærnemergen oð undern eal þis feowertig daga, butan þam Sunnandagum, 7 ne cumon hi butan claustrcs durum, buton hwile neod beo, 7 se bisceop 7 se ealdor þæt lyfon, þæt hi 8 gefyllon, þæt hi don sceolon. J æfter underntide hæbon heora capitul, 7 æfter þam wyrce on [þam] þæt him gedafenlic sy, oððe on gebedum oððe on rædinge oððe on weorce.

XXXIII. *De temporibus in quibus semel [p. 66] aut bis in die 12 clericis reficiendum est.*

A Pascha autem usque ad Pentecosten bis in die canonici reficiant, et carnem manducandi licentiam habeant, nisi pénitentes, preter tantum quartam sextamque feriam. A Pentecosten uero 16 usque ad nativitatem Sancti Iohannis Baptiste similiter bis in die reficiant et a carne abstineant. A nativitate Sancti Iohannis usque ad transitum Sancti Martini, sicut antea bis in die reficiant, quarta et sexta feria a carne abstineant. Ab ipso transitu Sancti 20 Martini usque ad natalem Domini a carne omnes abstineant, et usque ad nonam ieiunent, et omnibus his diebus in refectorio reficiant. Et post natalem Domini usque in caput Quadragesime secunda et quarta et sexta feria in refectorio ad nonam reficiant. 24 Reliquis his diebus duabus uicibus in refectorio reficiant. A carne uero quarta et sexta feria his temporibus abstineant. Et si dies festus in diebus his feriis talis uenerit, si permiserit prior, carnem manducent pro infirmitate. 28

XXXIII. *Be tīdū on þam preostas sceolon etan ēne oððe tuwa.*

Fram Eastron oð Pentecosten tuwa on dæg etan preostas, 7 etan flæsc be leafe, butan þa dædbetandan, buton Wodnesdæge 7 Frige-dæge. Fram Pentecosten oð Sancte Iohannes gebyrdtide, þæs 32 fulwihteres, ealswa eton tuwa on dæg 7 forgan [p. 67] flæsc. Fram Sancte (Iohannes) gebyrdtide oð Sancte Martinus forðsið ealswa

1 (twice) *an* : n (an a erased). 2 *bis.* 4 After *tīdū* two letters have quite faded. 6 *þ:s*] an *i* has been erased. 32 After *ioñs* two or three letters erased. 34 *iohannes* wr. by the scribe o. l. In the text *iacobes* was wr. and then erased.

eton tuwa on dæg, 7 Wodnesdæge 7 Frigidæge forgan flæsc.  
 þonne fram Sancte Martinus mæssan oð midne winter forgan  
 ealle flæsc, 7 fæston to nones, 7 ælc[e] þara daga eton on beo-  
 derne; 7 on þone timan Wodnesdæge 7 Frigidæge forgan flæsc.  
 Gif þonne þam dagum hwile freolsdæg gescyt, gif se ealdor lifð,  
 hi moton flæsc etan for untrumnyssse.

### XXXIIII. *De festiuitatibus sanctorum.*

8 Illud intimare complacuit ut nos et cleris noster festiuitatibus  
 Domini et Sancte Mariæ uel duodecim apostolorum, seu et reliquo-  
 rum sanctorum quorum usus est in ista prouincia annis singulis  
 celebbrare, in quantum Deus possibilitatem dederit, officium diu-  
 12 num die noctuque procuremus. Et episcopus, uel qui sub eo est,  
 in Natiuitate et Epiphania Domini et Pascha et clausum (*M. clauso*)  
 Pasche et Ascensione Domini et Pentecosten et festiuitate (*M.  
 -tibus*) sanctorum prouinciæ suæ, in domo sua ad ipsos clerros  
 16 refectionem faciat, si presens est, et si absens est his diebus, tunc in  
 refectorio habeant refectionem sufficienter, sicut superius scriptum  
 est. Et postquam de refectorio exierint, in caminata bibent duabus  
 uicibus aut tribus, qualiter consolatio sit, et ebrietas non dominetur.  
 20 Aliis uero diebus festis, sicut mos est ecclesiæ, iuxta quod melius  
 prelati possunt, clericis [p. 68] suis cibum potumque ministrent.  
 Et illud interea caueant prelati, ne id quod dare debent, aut  
 possunt, qualibet dissimulatione, aut tenacitate, subditis subtrahant,  
 24 ne paupertatis occasione compulsi, per diuersa uagari ac se turpibus  
 implicari negotiis cogantur, relictoque aecclesiastico officio, incipient  
 indiscipline uiuere et propriis uoluptatibus deseruire; et prelati  
 qui eis necessaria largiendo a Domino remunerari poterant, districte  
 28 et seuere iudicentur.

### XXXIIII. *Be haligra freele.*

Ðæt eac us lycanð þæt we gecyðon þæt we 7 ure preostas on þam  
 drihtenlican freolsum 7 Sancta Marian 7 þæra twelf apostola  
 32 7 þæra þe innan scyre gewuna is to healdenne ælce geare beon  
 geornlice to þære nihte 7 to þam dæge on þam godcundan þeow-  
 dome abisgode, swa us þonne God mihte sylle. 7 se bisceop oððe  
 se ealdor sceal habban þa preostas ealle on his agenum bo[1]de þas  
 36 dagas, þæt is Cristes gebyrtdid, 7 Twylftan dæg, 7 Easterdæg,

7 se forma Sunnandæg ofer Eastrun, 7 Drihtnes upstige, 7 Pentecosten, 7 þæra Sancta mæssedagas þe beoð innan scire, 7 do him þar blisse, gif he on neaweste beo; gif he on neaweste ne beo, wite he þæt hi habban innan heora beoderne þæt fulle, ealswa we 4 beforan writon. 7 siððan hi of beoderne gan, [p. 69] drinca innan heora fyrhuse tuwa oððe þriwa, locahu þonne seo glædnys beo, huru þæt þær drunceen ne rixie. Oðrum freolsdagum don þa ealdras be mynstres gewunan heora underþeoddan preostum [on] 8 mete 7 on drince swa hi betst magon. 7 warnian onmang þam þa ealdras, þæt hi ne for dylmengon ne ne for uncyston þa þing þe hi syllan sceolon oððe magon heora underþeoddum, þe læs hi neadþearf[e] intinga nyde þæt hi widdor worien, 7 hi sylfe on fræclicum 12 þingum abygion, 7 forlæton heora cyrclicon þenunga, 7 beginnon butan lare libban, 7 heora agenum lustum þeowian; 7 þonne þa ealdras þe æt Gode sceolon mede niman, gif (hi) þa neadþearfan þing rihtlice heora underþeoddan ne dydan, þurh þa gymeleaste 16 moton beon styrnlice 7 strange fordemed.

XXXV. *Ut non aliquis presumat alterum cedere aut excommunicare.*

Vetetur in hoc ordine canonico omnis presumptionis occasio, id 20 est, ut nulli liceat quemquam fratrem suum excommunicare aut cedere, quamuis aliquis sua presumptione ipsum ad hoc irritet; non est suum aut (aut *not in M.*) uindicare aut in uerbis aut in factis, sed ad priorem ueniat, et ille secundum ordinem ipsam 24 causam definit. Et qui hoc facere presumpserit, ab episcopo uel ab eo qui sub eo est, iudicetur.

XXXV. *Be þam þæt nan ne gedyrstlæce oðerne to beatanne ne to amansumigenne.* 28

[p. 70] Sy on ælcere preostgesamnunge ælc þurstnes forboden, þæt is þæt nan ne durre nanne his broðra amansumian oððe beatan, þeah hwa þristlice oðerne to þæm gegremie, for þam ne gedafenað him his teonan to wrecene, ne an worde ne an worce, ac cume to 32 þam ealdre, 7 he þonne þa sacce endebyrdlice gesibbie. 7 gif hwa of þisum do þristlice, sy he fram þam bisceope 7 fram þam ealdre þe under him is, þread.

6 *glædnys*] the MS has *gesetnis* and over it the scribe has wr. *t glædnys*.  
11 *neadþearf* | *intinga*. 29 *Dy on ælcere preostgesamnunge is ælc.*

XXXVI. *Ut in congregacione canonicorum nulli liceat alterum defendere.*

Omnibus modis caendum est ut pro nulla occasione alter pre-  
sumat alium defendere, nec quasi parentelę obtentu, ut (*M. aut*) aliquia amicitia aut familiaritate, id est (*est not in M.*) a canonicis presumatur, quia grauis occasio scandalorum in congregacione ex hac causa oriri solet. Quod si quis transgressus fuerit, a priore acrius coherceatur, ut ceteri timorem habeant.

XXXVI. *Be þam þæt on preosthyrede nan ne geþristlæce oðerne mid wo to wergenne.*

Ælcum gemete warnie ma þæt nan on preosthirede þurh nan antimber ne gedyrstlæce oðerne wergean, ne þurh mægsibbe, ne þurh nane freondrädene, ne þurh geþoftscipe, for þam þurh þæt þing cymð micel æswicung on geferrädene. Gif þonne hwa þis ofergægð, sy he teartlice þread fram his ealdre, þæt ealle þa oðre him ondräden.

XXXVII. *De zelo bono quem debent serui [p. 71] Dei habere inuicem.*

Sicut est zelus amaritudinis qui malum separat (*M.S. est z. amari-*  
tudinis malus, qui sep.) a Deo et deducit ad infernum, ita est zelus  
bonus, qui separat a uitiis et deducit ad Deum et ad uitam ęternam.  
Hunc ergo zelum feruentissimo amore exherceant serui Dei, id est,  
ut honore se preueniant inuicem, et infirmitates suas siue corporum  
siue morum patientissime tollerent. Et si qua uitia reperta fuerint,  
reprimenda sunt, et castigatio adhibenda est, cum his a quibus  
hoc commissum est, ut ait apostolus, existant qualiter uitia si orta  
fuerint, possunt destruere, et ad meliorem statum unumquemque  
prouocare, quia scriptum est, ‘Qui diligitis Dominum, odite malum.  
Nam qui diligit iniquitatem, odit animam suam.’ Nam ille animam  
suam et (*et not in M.*) bene diligit qui se custodit, et alios ad  
exemplum bone conuersationis, et uerbis et operibus, trahit.

XXXVII. *Be þam godan æfeste þe Godes þeowas him betwenan sceolon habban.*

Ealswa biter æfest is, þe ascryrað fram Gode 7 gelæt to helle,  
ealswa is god æfest, þe ascryrað fram leahtrum 7 gelædt to Gode  
7 to þan ecean life. Þisne æfest sceolon Godes þeowas weallendre

lufe healdan, þæt is þæt heora ælc oðerne betweonan him wurðion, 7 heora untrumnyssa ge sawla ge lichom[en]a betweonan him geþydelice forberon. 7 gif hwilce leahtras beon fundene, [p. 72] ofþriccan þa, 7 don steore þam þe þa gefremedon, ealswa 4 se apostol cwæð, 7 beon swilce þæt swa raðe swa þa leahtras upp asp(r)ingon, þæt hi þa toworpen, 7 to þære selran drohtnunge ælcne tihton, for þan hit is awritten, ‘Ge þe Drihten lufiað, ascuniað yfel. Witodlice se þe lufað unriliþ, se asceonað his sawle.’ 8 Soðlice se lufað his sawle wel, se þe hine sylfne gehylt, 7 oðre to bisne godre drohtnunge mid wordum 7 weorcum tihð.

### XXXVIII. *De infirmis canonicis.*

Si aliquis ex clero infirmatur, episcopus, uel qui sub eo est,<sup>12</sup> habeat maximam curam de illo, et caueat ne neglegatur infirmus, sed sicut reuera Christo, ita ei seruiatur. Quibus infirmis sint mansiones deputate, rationabiliter disposite, condigne, apte, ubi esse possint; et sit unus ex clero deputatus timens Deum, qui 16 circa infirmum maximam curam gerat de omnibus necessitatibus eius; et habeat solacium, si opus est, iuxta quod constituerit prior; et sciat, si bene ministrauerit, gradum bonum sibi a Deo adquirit (*M. acquiri*). Sed et ipse infirmus consideret in honore Dei sibi 20 seruiri, et non superfluitate sua contristet seruientem sibi. Et hoc interdicendum non est (*M. indicendum est*) quod infirmo licet omni hora cibum et potum sumere, quando desiderauerit, uel possit, si oportune non possit.<sup>24</sup>

### XXXVIII. *Be seocum preostum.*

Gif ænig preost gesiclod beo, se bisceop 7 se [p. 73] ealder habban his micle gymene, 7 warnion þæt se seoca forgimed ne beo, ac swa georne swylce sylfan Criste hyre man him. 7 beon þam 28 seocan wununga fundene gesceadwislice 7 endebyrdlice 7 wurðlice 7 þæslic, þær hi beon magon; 7 si an preost þærto gesett þe Godes ege hæbbe, þe micle gymene hæbbe ymb þone seocan 7 ymbe ealle his neoda; 7 finde man him fylst, 7 frofor, locahu se ealdor 32 dihte; 7 wite he, gif he wel þenað, he begyt gode mede æt Gode. Wite eac se seoca þæt him man for Godes arwurðnysse þeowað, 7 ne gedrefe he mid his oferflowennysse þone þe him hyrsumað. 7 nel(l)e we na forbeodan þæt se seoca on ælcne sæl æt 7 wæt þicge, 36

<sup>2</sup> lichoma.

<sup>5</sup> leahtr̄es] the second e partially erased.

þonne hine lyste oððe he mæge, þonne he gedafenlicum tidum ne mæg.

XXXVIII. *De uestimentis (M. uestimentis) et calciamentis  
4 clericorum.*

Illa dimidia pars cleri qui seniores fuerint, annis singulis ac-  
cipiant cappas nouas et uestes laneas nouas; et ueteres, quas  
8 preterito anno acceperunt, semper reddant, dum accipiunt nouas.  
Et alia pars dimidia cleri illas cappas et ueteres uestes quas  
illi [M. illis] seniores sui singulis annis reddunt, accipiat. Et  
illi seniores suas cappas et uestes quas reddere debent, non com-  
mutent. Et unusquisque cleri senioris annis singulis tres camsiles  
12 accipiat, et unusquisque cleri iunioris annis singulis duas camsiles  
accipiat. Calcimenta uero omnis clerus annis [p. 74] singulis  
pelles bucinas, et solas, paria quattuor accipiat. Et uestimenta in  
transitu sancti Martini, et camsiles in Pascha, et calcimenta in  
16 Kalendis Septembbris habeant.

XXXIX. *Be preosta gyrlan 7 heora gescy.*

Se healfa dæl þæra preosta þe yldran beon nimon ælce geare  
niwe cæppan 7 wyllene reaf niwe; 7 þa ealdan reaf þe hi þæs  
20 ærran geares namon, agifon hi æfre þonne hi niwe nimon. 7 se  
healfa dæl þære geferrædene þe gingra bið nime þa ealdan cæppan  
7 þa reaf þe þa yldran þonne alætað. 7 witon þa yldran þæt hi  
na ne behwyrfon þa reaf þe hi agifan sceolon. 7 ælc on þam  
24 yldran heape nime ælce geare þry oferslipas, 7 ælc þæra þe  
gingran sin nimon twegen. 7 ælce geare to preosta gescy finde  
man biccene heorðan, 7 feower gemacan sceona finde man ælcum.  
7 nimon heora werreaf to Sancte Martinus mæssan, 7 oferslipas  
28 to Eastron, 7 heora gescy on þam monðe Nouembre.

XL. *De elemosinis accipiendis.*

Si aliquis uni sacerdoti promissa (M. pro missa) sua uel pro  
confessione, aut clero pro psalmis et ymnis, seu pro se ipso uel  
32 pro quolibet caro suo, aut uiuente aut mortuo, aliquid in elemo-  
sinam dare uoluerit, hoc sacerdos uel clericus a tribuente accipiat,  
et exinde quod uoluerit faciat. Si autem a tribuente ad omnes  
sacerdotes aliquid in elemosinam datum fuerit, hanc elemosinam

17 *gescy* very faded, but can be made out.

communem habeant, et [p. 75] psalmodia (*M.* -diam) uel missas misericorditer pro illo faciant.

*XL. Be ælmessena næme.*

Gif hwa anon mæssepreoste his behat for his andetnysse behæt, 4 oððe gif hwa hwylcum oðres hades preoste hwilc þing for his sealmsanege 7 for his gebedrædene behæt, for hine sylfne oððe for hwile[ne] his freonda, cucera oððe deadra, nyme þa ælmessan se mæssepreost oððe se cleric þe him man sylle, 7 ateo swa he wylle. 8 Gif hwa þonne hwæt eallum preostum to gemænre ælmessan sylle, hæbbon þær ealle gemænlige 7 leanion þær mid mæssan 7 mid sealmsangum mildelice þam þe hit him doð.

*XLI. De mensura a sacerdotibus in eleemosyna accipienda.*

12

Nimis graue eis esse existimamus, si tam ingentium onera peccantium solis illis sacerdotibus contigerit portare, quia facilius Dei misericordiam plures inpetrant quam unus, quia unusquisque de propria conscientia sua debet metuere, quanto magis de alienis 16 peccatis supra uires debet sibi non sarcinam peccatorum cumulare.

*XLI. Be þam gemete þe mæssepreostas almessan niman magan.*

We taliað þær hit hefitime sy þær þa hefian byrþena micelra synna mæssepreostas ane aberan, for þam eað magon manege Godes 20 [p. 76] mildheortnysse begytan þonne an, for þan ælc hæfð on his agenum ingeþance þær he him sylfum adræde, hu micle ma, gif hwa mid ælfremedium synnum ofer gemet wile hine sylfne gesyman 7 gehef(g)ian.

24

*XLII. De cura quam in populo sibi commissa (M. -misso) habere clericci debent.*

Cauendum nobis est ne in periculum pro nostra neglegentia, ut ita dixerim, absque baptismo et confirmatione et confessione et 28 predicatione in quadam securitate positus incurrat noster populus. Unde constituimus ut bis in mense per totum annum, de quinto decimo die in quinto decinio, uerbum salutis ei predicetur, qualiter ad uitam aeternam, Deo auxiliante, perueniat. Et si omnibus 32 festis et Dominicis diebus assiduata (*M.* assidua) fuerit predicatione, utilior est; et iuxta quod intelligere uulcus possit, ita predicandum est.

7 *hwilc:]* one letter erased.

XLII. *Be þære gymene þe preostas sculon habban in þam folce þe him betæht bið.*

Miclum is us to warnienne seo frecednys for ure gimeleaste,  
<sub>4</sub> swilce ic swa secge, þæt ure folc ne wurðe losod þurh nane or-  
 sorhnyssse, butan fulwihte *þ* bisceopunge *þ* predicunge *þ* andytnysse.  
 For þi þonne we gesettað þæt tuwa on monþe, þæt is ymbe  
<sub>8</sub> feowertine niht, man æfre þam folce bodige mid larspelle, hu hi  
 þurh Godes fultum magon to þam ecean life becuman. *þ* þeah  
 hit man ælce Sunnandæge singallice *þ* freolsdæ[*p. 77*]ge dyde, þæt  
 wære betere. *þ* do ma þa larbodunge be þam þe þæt folc under-  
 standan mage.

*XLIII. Cui committi debeant stipendia pauperum.*

Euangelicis atque apostolicis instruimur documentis in colligendis hospitibus; et ideo ante omnia operam dare debere ut merito de nobis a Domino dicatur, ‘Hospes fui, et collegistis me.’  
<sub>16</sub> Proinde oportet ut prelati ecclesię, precedentium patrum exempla sectantes, aliquod preparent receptaculum ubi pauperes colligantur, et de rebus ecclesię tantum ibidem deputent, unde sumptus necessarios iuxta possibilitatem rerum habere ualeant, exceptis decimis  
<sub>20</sub> quę de ecclesię uillis ibidem conferuntur. Sed et canonici tam de frugibus quam etiam de omnibus elemosinarum oblationibus in usus pauperum decimas libentissime ad ipsum conferant hospitale. Et boni testimonii frater constituatur, qui hospites et peregrinos  
<sub>24</sub> mendicantes, utpote Christum in illis, suscipiat, eisque necessaria libenter pro uiribus administret. Qui etiam ea que in usus pauperum cedere debent, nequaquam in suos usus reflectat, ne cum Iuda loculos Domini furante sententiam dampnationis excipiat.  
<sub>28</sub> Et prelati cauere debent ne curam pauperum parui pendant. Et clerici, si aliis temporibus nequeunt, saltim quadragessimi (*M. -simali*) tempore, pedes pauperum in competenti lauare debent [*p. 78*] hospitali, iuxta illud euangelium (*M. -gelicum*), ‘Si ego  
<sub>32</sub> Dominus et magister laui uobis pedes, quanto magis debetis alter alterius lauare pedes,’ et cetera. Quapropter expedit ut in competenti loco hospitale sit pauperum, ubi perfacilis ad illud ueniendi conuentus fieri possit fratrum. Quod si is cui hospitale commissum est curam  
<sub>36</sub> pauperum neglexerit, eorumque res in suos usus retorserit, quantum (*M. quanquam*) diuina ultione dignus sit, seuerius quam ceteri delinquentes a prepositis iudicandus est, et a ministerio remo-

uendus; nec immerito, quippe qui et pretia peccatorum et alimenta pauperum et thesaurum cœlo recondendum suis aptauit usibus.

**XLIII. Be þam hwilcum hwæðer man scyle betæcan þæra ælmesmanna bilyfne.**

4

Godspellicum 7 apostolicon larum we syn gemingode þæt we cumliðe beon; 7 þi we sceolon atforan oðron þingon hogian þæt be urum gewyrhtum ure Drihten be us cweðe, ‘Ic wæs cuma 7 ge underfengon me.’ For þi þonne hit gerist þæt þæs mynstres 8 ealdras gyman haligra fædera bysna, 7 gegearcion sum hus þæt þa þearfan inne magon beon gesomnode, 7 of mynstres þingon swa micel þerto don þæt hi magon þær þearfe habban, be þam þe þæs mynstres mihta beon; 7 butan þam do ma þæra tuna 12 teoðunga þæder þe to mynstre hyrað. And aelc preost of his wæstmum 7 of þam cyrclican ælmessan to þæra þearfena neode [p. 79] þæder lustlice his teoðunga do. 7 sette ma þerto getrywne broðor þe þa cuman 7 þa wædlan 7 þa ælþeodigan mid swylcre 16 arwurðnesse underfo, swylce Crist sylfa þær come, 7 he him hyra neode be his mihtum do, 7 georne þenige. And warnie se broðor þæt he na þæra þearfena þing to his agenre neode ne do, þe læs he þolie þæt ylce forwyrd þæt Iudas dyde, þe stel þæt feoh þæt he Criste healdan 20 getrywlice sceolde. 7 warnian þa ealdras þæt hi ne forgyman þæra ælmesmanna þearfe. 7 þa preostas, gif hi ne magon an oðerne timan, huru hi sceolon on Lengtendagum an gedreogum huse ælmesmanna fet þwean, ealswa se godspellica cwyðe cwyð, 24 ‘Gif ic, þe eom eower hlaford 7 lareow, þwoh eowre fet, swa micle ma eower aelc sceal oðres fet þwean.’ For þi þonne hit gedafnað þæt þæra cumena hus beo an gedreohre stowe, þær ma eaðe mage to cuman. Gif þonne se broðor þe cumena hus betæht bið, 28 forgimeleasað þæra ælmesmanna þearfe, 7 gif he heora þing to his agenre neode deþ, wrecon þa ealdras hit on him swa micle teartlicor swa he maran wites is wyrðe þonne oðre gyltende, 7 don hine of þære wycan; 7 be gewyrhton, þa he to his woroldneode dyde 32 þæra synna alysinge 7 þæra þearfene fodan 7 þone [p. 80] goldhord þe he sceolde on heofenan gelogian.

**XLIV. De prepositis.**

Quamuis omnes qui presunt prepositi rite dicantur, usus tamen 36 obtinuit eos uocari prepositos qui quandam prioratus curam sub

6 *sceolon.*

8 *hit] his* MS.

24 *godspellican.*

33 *þearfene.* So MS.

aliis prelatis gerunt. Hi tamen qui iuxta morem hunc prepositi uocantur, tales et tam strenui cōstituendi sunt, qui et uitē probabiles (*M.* -lis) sint, et ea quę sibi iniuncta sint (*M.* sunt), 4 fideliter humiliterque expleant; et pro eo quod aliis prelati sunt, nequaquam parui pendent canonica instituta, sed quando (*M.* quanto) plus implicantur in fratrum curis, tanto magis studeant cēlestibus obtemperare monitis. Debent igitur cuncte congregatiōni utiles esse, et de ministerio sibi commisso fideliter prodesse. Ea uero que fratribus dare debent, cum caritate tempore oportuno incunctanter prebeant, quatenus a Domino de fideli administratiōne gradum bonum sibi adquirant.

12 XLIII. *Be þam prauostum.*

Deah ealle þa þe ealdordom habbað on geferrædene rihtlice magon prauostas beon cigede, swa þeah ure gewuna hylt þæt we þa synderlice prauost hatað þe under oðrum ealdrum þære prauost-<sup>16</sup> scyre synderlice gymað. Þa þonne þe æfter þam gewunan beoð prauostas genemde, sceolan cafe 7 swilce beon gecorene þæt hi afandodes lifes 7 drohtnunge [p. 81] beon, 7 þæt hi þa þing þe him bebodene beoð, getrywlice 7 eaðmodlice gefillon; 7 na þurh 20 þæt þæt hi oðrum beoð foresette, ne forgymon hig þa preostlican gesetednyssa, ac swa hig swiðor beon on heora broðra neode abisgode, swa hi geornlicor hyrsumion þam heofenlican bebodum. Hi sceolon beon nytwyrðe ealre geferrædene 7 fremfulle of þære 24 note þe him betæht bið. 7 þa þing þe (hi) broðron don sceolon, don hi mid lufe gedafenlicum tidum butan (ge)wande, þæt hi æt Drihtene þur[h] hyra getrywan hyrsumynsse godne wurðmynt begytan.

28 XLV. *Quales uicem prelatorum in congregatiōne fungi debeant.*

Oportet ḡlesię prelatos ut de congregatiōne sibi commissa tales eligant boni testimonii fratres in quibus onera regiminis secure possint partiri. Quibus etiam talem conferant dignitatem, ut uice 32 illorum fungentes, et inobedientes canonica censura corripere, et obedientes hortando ad meliora ualeant prouocare. Non cōstituendi sunt personaliter, aut eo ordine quo in collegio fratrum admissi sunt, sed seeundum uitę meritum et spiritualium donorum 36 prerogatiuum (*M.* -am). Qui et in congregatiōne assidui sint, et

15 *prauost<sup>as</sup>cyre.*16 *beoð] beon* MS.26 *þur.*

fratrum curam peruigili studio gerant. Et sicut alios precedunt magisterio, ita nimirum innocentis uite informent [p. 82] exemplo, ut, iuxta apostolum, exemplo sint ceteris in uerbo, eruditiores (erud- *not in M.*) in conuersatione, in caritate, in fide, in castitate, 4 et cetera. Qui etiam, si prioratus sui causa intumescere cuperint, et cure fratrum nichil perpenderint, et si crebro admodum, incorrigibiles extiterint, a ministerio propellantur, aliqui in loco illorum qui strenue peragere possint constituantur. 8

*XLV. Be þam þe wrixl ealdordomes on geferrædene habban sceolon.*

Hit gedafnað þæt mynstres ealdras of þære geferrædene þe him betæht byð, swa godes hlisan broðor geceosan on þam hi mægen 12 þa byrðena hyra reedomes todælan. Þ sillon þam eac swylcne wurðmynt, þæt hi heora gemete ge þa ungehyrsuman æfter preostlicre steore þreagon, ge eac þa gehyrsuman 7 þa godan tihton to þam beteran. Ne sint hi to settenne þærto be hades wurðmynte 16 ne be þære endebyrdnysse þe hig to geferrædene comon, ac æfter heora lifes geearnunge, 7 æfter sinderlicum 7 gastlicum gyfum. 7 beon hi singallice an geferrædene, 7 þurhwacole gimene þæra gebroðra habbon. 7 ealswa hi on lareowdome forestæppað oðre, 20 swa don hi eac mid (ge)bisnunge unsceaðþiges lifes þæt, ealswa se apostol cwað, hi beon to bysne oðrum, ge an wordlare, ge an drohtrunge, [p. 83] ge an soðre lufe, ge an geleaffulnysse, ge an clænnysse, ge an eallum godum weorcum. Gif þonne hi for heora 24 ealdordome aginnon to modgenne, 7 forgimeleasian þæra broðra gymenne, 7 gif him man styre gelome 7 hi geswican nellan, þonne aworpe ma hī of heora note, 7 sette þa þærto þe caflice þone wurðmynt, gefyllan magon. 28

*XLVI. De pueris nutriendis custodiendisque.*

Sollerter rectores ecclesiarum uigilare oportet ut pueri et adolescentes qui in congregacione sibi commissa nutriuntur nel erudiuntur, ita iugibus ecclesiasticis disciplinis constringantur, 32 ut eorum lasciuia etas et ad peccandum ualde procliua nullum possit reperiire locum quo in peccati facinus corruat. Quapropter in huiuscemodi custodiendis et spiritualiter erudiendis talis a prelatis constituendus est uite probabilis frater qui eorum curam 36

summa gerat industria, eosque ita artissime constringat, qualiter, ecclesiasticis doctrinis imbuti et armis spiritualibus induiti, et ecclesie utilitatibus decenter parere ad (M. et ad) gradus ecclesiasticos 4 quandoque digne possint promoueri. Prona est enim omnis etas ab adolescentia in malum. Quisquis autem in clero puer est aut adolescentes (*M. Q. a.* in clero puberes aut ad-) existunt, omnes in uno conclavi atrii commorentur, ut lubrice etatis annos non in luxuria, 8 sed in disciplinis [p. 84] ecclesiasticis agant, deputati probatissimo seniori, quem et magistrum doctrine et testem uitę habeant, et cetera. His itaque premissis, oportet ut probatissimo seniori pueri ad custodiendum, licet ab alio erudiantur, deputentur.  
 12 Frater uero cui hec cura committitur, si eorum curam parui penderit, et aliud quod non oportet docuerit, aut eis aliquam cuiuslibet lesionis maculam ingesserit, seuerissime correptus ab officio amoueatur, et fratri alii hi commit[t]antur, qui eos et 16 innocentis uite exemplis reformat (*M. informet*), et ad opus bonum peragendum excitet.

#### XLVI. *Be cildra fostre 7 heordrædene.*

Geornlice þæs mynstres ealdrum gedafenað to gymenne þæt þa 20 cild 7 þa geonglingas þe man fet 7 lærð on geferrædene, beon swa fæstlice behealdene mid mynsterlicum larum 7 steorum þæt seo plegole geogoð, þe byð hræd to singienne, ne mage nane stowe aredian þe heo an mage an ænig(n)e gylt befeallan. For þi þonne 24 to heora heordrædene 7 to gastlicre lare sceal beon swylc ealdor to gesett, þe beo afandodes lifes broðor, þe heora gymene healicre geornfulnysse begange, 7 hi swā stearclice healde, þæt hig mægen beon an cyrlicum larum gelærede 7 mid gastlicum wæpnum 28 gescrydde, 7 mægen on cyrca nytwy[r]ðnyssum arwurðlice hyrsumian, [p. 85] þæt hig æt sumum cyrre beon wyrðe to þam miclan hadum to nimene. Soðlice ælc geogoð fram cildhade bið hræd 7 for(ð)loton to yfle, gif þær steor ne bið. Swa hwilc swa an 32 preosthirede cild bið oððe geonglingas, wunion ealle (þa) an anre fæstre wununge, þæt þa gear þæs slyporan geogoðhades ne beon adrogene an ydelum gælsan, ac an circlicum larum; 7 beon betæhte afandodon ealdre, se beo heora leornunge lareow 7 gewita hira 36 lifes drohtnunge. Amang þam hit gedafenað þæt man betæce

<sup>5</sup> Cp. Conc. Aquisg. c. 135 *Si quis in clero puer est aut ad. ex.*      <sup>18</sup> The heading faded in parts.

<sup>22</sup> *mage*] the *m* is nearly covered by a blot.

<sup>30</sup> *hadum*] *hade* MS.      <sup>31</sup> *for*] ð in diff. hand.      <sup>32</sup> *an an | rede fæstre.*

acunnedon ealdrē þa cildro to healdeনne, þeah hi æt oðrum leornian. Gif ponne se broðor þe þeos gimen betæht bið, heora gimene forgimeleasað, oððe elles hwæt lærð þæs þe ne gedafnað, oððe wom ænigre dare (heom) on gebrincð, þreage hine ma fæstlice 4 7 do hine of þære note, 7 betæce hi oðron breþer þe him gebysnige lifes unscæðpignysse, 7 to fremminge awecce godes worces.

#### *XLVII. Ut omnes canonici ad completorium ueniant.*

Expletis religiosissimo obsequio horis competentibus diurnis 8 officiis ab omnibus canonicis, dato signo, deuotissime ad completorium ueniendum est, incipiente nocte. Quo completo, oportet ut non epulis et potationibus, uanisque inserviant loquelis, sed his pénitus postpositis, humiliter [p. 86] et honeste dormitorium <sup>12</sup> petant. Et nequaquam duo in uno lecto, sed singuli in singulis lectis quiescant. Lucerna quoque in eodem dormitorio noctis tempore iugiter ardeat. Nichil denique dishonestum aut indecens in dormitorio geratur ab aliquo; nec quispiam aliquem inquietare <sup>16</sup> presumat, nec ad uerba inutilia et otiosa prorumpere cogat. Huius capituli contemptor specialiter a prelatis et magistris seuerissime corripiatur.

#### *XLVII. Be þam þæt ealle preostas to nihtsange cumon.*

2c

Donne ealle þa dæglican tida þæs æwfestan þeowdomes be dæglicum tidsangum preostas gefyllede habbon, 7 ma to nihtsange cnyllle, þonne gan hi eaðmodlice to on þære nihte angynne. 7 siððan nihtsang geendod beo, ne began hig siððan heora wiste, <sup>24</sup> ne heora drinc, ne idele spræca, ac forlæton þæt, 7 arwurðlice 7 eaðmodlice gan to hyra slæpyrne. 7 na ne slapon twegen on anon bedde, ac ælc synderlice reste. 7 byrne þær leoht inne ealle niht. 7 ne do heora nan nan þing ungedafenlices innan heora slæpyrne; ne nan ne (ge)þristlæce oðerne to wæccanne, ne ne genyde þæt he unnyt(te) oððe idele word sprece. Se þe þonne þisne cwyde forhogie, sy he synderlice 7 teartlice þread fram þam ealdron 7 lareowum.

32

#### *XLVIII. De Cantoribus.*

[p. 87] Studendum summopere cantoribus est, ne donum sibi diuinitus collatum uitiis fedent, sed potius illud humilitate et castitate et sobrietate et ceteris sanctarum uirtutum ornamentis <sup>36</sup>

<sup>1</sup> accunnedon.    <sup>4</sup> heō o. l. in a diff. hand.

exornent, quorum melodia animos populi circumstantis ad memoriam amoremque cœlestium, non solum sublimitate uerborum, sed etiam suauitate sonorum que dicantur erigat. Cantorem, sicut 4 traditum est a sanctis patribus, et uoce et arte preclarum illustremque esse oportet, ita ut oblectamenta (*MS. has -ta, alt. f. -to, M. -to*) dulcedinis animas incitent audientium, et cetera. Cantores itaque non propter donum sibi collatum se ceteris superbiendo preferant, 8 sed humiliter socios exhibeant. Et prouidendum est illis quando temperate, quando sublime (*M. submisso*) diuinum agatur officium, scilicet ut secundum numerum clericorum et officii qualitatem. et temporis prolixitatem cantum protendant, et uoces moderentur 12 ceterorum. Sonum etiam uocalium litterarum bene atque ornata perstrepant (*M. proferant*). Hi uero qui huius artis minus capaces sunt, donec erudiantur melius, conuenit ut sileant, quam cantare uolendo quod nesciunt, aliorum uoces dissonare compellant. Psalmi 16 namque in eclesia non cursim, aut in excelsis atque inordinatis, seu intemperatis uocibus, sed plane ac lucide cum conpunctione cordis recitentur, ut et recitantium mens illorum dulcedine paschatur, [p. 88] et audientium aures illorum pronuntiatione de- 20 mulceantur, quoniam quamuis cantilene sonus in aliis officiis excelsa soleat fieri uoce, in recitandis tamen psalmis huiuscmodi uitanda est uox. Constituantur interea seniores fratres, probabilioris scilicet uite, qui tempore statuto uicissim cum cantorum scola sint, 24 ne hi qui discere debent, aut otiosi (*M. otio*) uacent, aut inanibus et superuacuis fabulis instant. Si uero cantores superbi extiterint, et artem quam diuinitus adiuti didicerint, aliis insinuare rennuerint, grauiter ac seuere iudicentur, ut, emendati atque correcti, talentum 28 sibi a Deo collatum aliis erogare procurent.

#### XLVIII. *Be þam sangerum.*

Hyt is to gymene miclum worce þam sangerum, þæt hi mid leahtrum ne awlæton hira godecundan gyfe, ac ma hig geglengan 32 mid eaðmodnysse 7 mid clænnysse 7 mid syfernysse 7 mid haligra mægna frætwung[e], þæt se dream þæs folces mod þe hine gehyrð, anbryrde to gemynde 7 to lufe þæra heofenlicra myrhða, na þæt an mid hludnysse þæra worda, ac ma mid wynsumnysse þæra dreama. 36 Hit gedafnað, swa us halige fæderas tæhton, þæt þa sangeras beon

30 After þā a letter erased.

36 *fæderas*] s added in a diff. hand.

33 *frætwung.*

35 *þære w.*

wynsume an stefne 7 an cræfte, þæt seo wynsume swetnys getihte þa mod þe hi gehyrað up to engla dreamum. Þa sangeras þonne þurh þa gife þe him [p. 89] is gemyfen, ne læton ætforan oðrum hi sylfe þurh modignysse, ac beon eaðmodlice geferan hyra geferena. 4 And him is to warnienne þonne hig nyðor oððe ufor þone godcundan sang hebbas, þæt hig be þæra preosta menege 7 be þære þenunge mæðe 7 be þæs timan lenge heora sang dragon, þæt heora ealra stefen geþwærie. Þone sweg eac þara fif clipiendra stafa 8 slean hi wel 7 endebyrdlice. Þa þonne þe þises cræftes cræftican ne synt, oð þæt hi hit bet geleornion, gerislicere byð þæt hi swigion, þonne hi willon singan þæt hi ne cunnon, 7 gemacion þonne þæt þa oðre beoð ungedryme. Ne sceal ma sealmas an 12 cyrca ofstlice singan, ne oferhlude, ne unendebyrdlice, ne ungemetlicum stefnum, ac openlice 7 beorhte mid heortan anbryrdnysse, þæt þara singendra mod beo mid þære swetnysse fedd, 7 þæra hlystendra earan of þam dreame abryrde 7 gegladode; for 16 þam þeah hit an oðrum þenungum gewuna sy þæt ma hludre stefne bruce, an þam sealmsange ma æfre sceal þa hludan stefne forbugan. 7 beon amang þam ealde gebroðro afandodes lifes to gesette, þe sitton mid þære scoole þonne hi singað, þæt þa þe 20 leornian sceolon ydele ne beon, ne an unnytton spellon abygode. Gif þonne þa sangeras modige beon, 7 gif hi þone cræft þe hi þurh Godes gife ge[p. 90]leornodon oðrum forwyrnan, þreage hi ma teartlice, þæt hi, gebete 7 gerichte, þæt pund oðrum dælan þæt him 24 God befæste rihtlice to dælenne.

#### *XLIX. Quales ad legendum et cantandum in ecclesia constituendi sunt.*

Tales ad legendum et cantandum in ecclesia constituantur qui 28 non superbe, sed humiliter, debitas Domino laudes persoluant, et suauitate lectionis ac melodie doctos demulceant, et minus doctos erudiant; plusque uelint in lectione uel cantu populi edificationem quam popularem uanissimam adulationem. Qui uero hęc docte 32 peragere nequeunt, erudiantur prius a magistris, et instructi hęc adimplere studeant ut audientes edificant.

#### *XLIX. Be þam þe on cyrca sceolon rædan 7 singan.*

Swilce sceolon beon an cyrca gesette to rædenne 7 to singenne 36 þe na modelice, ac eadmodlice, gefillon þa godcundan heringa, 7 mid

6 <sup>a</sup> þære <sup>a</sup> preosta.

36 Swilce] Hwilce MS.—ræd | denne.

wynsumnysse þære rædinge ⁊ þæs dreames gegladige þa gelæredan  
 ⁊ lære þa ungelæredan; ⁊ wilnion hi swiðor an þære rædinge  
 ⁊ an þam sange þæs folces getydnysse þonne heora ydelen herunge.  
 4 Ða þonne þe þis gelyfedlice don ne niagon, tyn heora larewas  
 hi þæt hi gelærede be[on], ⁊ þæt hi wurðlice þæt don þæt þa beon  
 gebette ⁊ an heora heortan getymbrode þe hit [p. 91] gehyrað.

*L. Modus correctionis.*

8 Quanquam contemptores canonicarum institutionum episcopali  
 precipue iudicio plectendi sunt (*M. sint*), iuxta modum culparum,  
 ut supra retulimus, mensura tamen extendenda est correctionum.  
 Et hęc omnia iure in prelatorum pendeant (*M. pendent*) iudicio,  
 12 quod (*M. quo*) discretissime temperanda sunt. Necesse est enim  
 ut idem prelati circa delinquentes medici peritissimi imitentur  
 factum, scilicet ut, adhibita magne discretionis cura, quid cuique  
 congruat, quidue conueniat, adhibeant, hoc summopere perpendentes  
 16 ut iuxta quantitatatem uulnerum exhibeant fomenta curationum,  
 quatinus nec alteri dent quod noceat, nec alteri subtrahant quod  
 iuuat (*M. iuuet*). Omnis usus (*M. Omissis*) igitur his quorum  
 etati delinquenti parcendum non est, sed potius eorum latera, ne  
 20 indurescant, uirgis assidue tundenda sunt, qualiter erga ceteros  
 delinquentes iuxta auctoritatem diuinam et sanctorum patrum  
 exemplum traditionesque, id fieri oporteat, stricte breuiterque  
 ostendatur. Si quis frater in congregacione canonica constituatur  
 24 (*M. -tutus*) horas canonicas frequentare neglexerit, aecclesiamque  
 non religiose, sed pompatice uel incomposite, intrauerit, et opus  
 Dei neglegenter exsecutus fuerit, ad collationem uenire distulerit,  
 obedientiam a magistris sibi [p. 92] iniunctam agere recusauerit,  
 28 in legendo et cantando uel in ceteris ecclesiasticis disciplinis iuxta  
 uires studium non exhibuerit, ad mensam, non necessitate, sed  
 uitio, tarde occurrerit, e claustris sine licentia exierit, sine licentia  
 uero (*M. per licentiam*) egressus extra constitutum sibi placitum  
 32 moram fecerit, in plateis ire aut in biuiis residere temptauerit, in  
 dormitorio aliquid indecens aut dishonestum, uerbis uel actibus,  
 perpetrauerit, alicubi nisi in dormitorio cum ceteris absque causa  
 ineuitabili dormire presumserit, fratribus caritatis officio obedienter  
 36 seruire neglexerit, discordiam, quam scriptura Dei detestatur,  
 inter fratres seminauerit, et huic institutioni contumax aut super-

bus aut murmurans extiterit, et cetera huiuscemodi agere temptauerit, hic primo secundum Domini preceptum non solum et secundo ac tertio, quinimmo crebrius admoneatur; et si his ammonitionibus non cesserit, publica obiurgatione corripiatur. Quod 4 si et his renis fuerit, ceteris sibi alimentis interdictis, pane tantum usque ad dignam satisfactionem utatur et aqua. Si uero nec sic correxerit, separetur a mensa et a societate fratrum, et a choro psallentium remoueatur, et seorsum in locum (*M. loco*)<sup>8</sup> huiuscemodi neglegentibus a prelatis constituto stare cogatur, ut saltim rubore sequestrationis emendetur. Dein si his modis [p. 93] incorrigibilis extiterit, et etas permiserit, ut ait Salomon, ‘Stultus uerbis non corrigitur,’ congrua ei uerberum adhibeat castigatio,<sup>12</sup> secundum beati Gregorii sententiam, ‘Qui iubentis uerba non audit, uerberibus admoneatur, ut ad bona desideria penē trahant, quem premia non inuitant.’ Ceterum si talis fuerit, quem aut etas aut qualitas persone uerberari non siuerit, publica obiurgatione<sup>16</sup> et iejuniorum continua afflictione et sequestrationis rubore huiusmodi corripiatur, usque dum digna penitentię satisfactione ueniam consequatur. Si uero uterque, et qui flagellatur, et quem flagellari etas aut qualitas persone prohibet, adhuc incorrigibiles extiterint,<sup>20</sup> sit locus intra claustra canonicorum, sicut multis in locis noscitur esse, quo ad tempus retrudantur, et secundum modum culpe castigantur, secundum apostolum, ‘Tradite Satane huiusmodi homines in interitum carnis (*M. traditi S. in int. c.*), ut spiritus saluus sit in die<sup>24</sup> Domini.’ Quod si etiam tot saluberrimis ammonitionibus et castigationibus needum paruerint, fiat pro eis ab omni congregatione communis oratio, ut a Domino sanentur postremo. Si prorsusinemendabiles et incorrigibiles apparuerint, ne per plures eorum dira<sup>28</sup> serpent contagia, necesse est ut, a ceterorum societate utpote oves morbidę separati, ante presentiam [p. 94] deducantur episcopi, ut ab eo canonica auctoritate publice dampnentur. Si uero quis in collegio canonicorum criminalem culpam ammisserit, huic nulla est danda<sup>32</sup> dilatio, quin aut sponte penitentiam pro admisso crimine gerat, aut si id agere resultauerit, coram episcopo deducatur, ut ab eo publica multetur penitentia. Meminisse enim oportet rectores quod columba in diuinis scripturis eclesia appellata est, que non<sup>36</sup> unguibus lacerat, sed alis pie percutit. Unde etiam illis sumopere obseruandum est ut, sicut premissum est, iuxta modum culparum et personarum atque etatum omnino ipsa correctio sit

temperata, ut nec uitium desidie inolecat, nec correctio mansuetudinis modum excedat, ne, ut ait beatus Maximus, aut solutior lenitas conibentiam non prebeat peccanti, aut immoderata seueritas 4 a lapsu non reuocet delinquentem. Sed et hoc illis nichilominus cauendum est, ne errata delinquentium alicuius rei liuore feriant, sed potius, ut ait beatus Augustinus, sint criminum persecutores et hominum liberatores. Oderint uitia, diligent homines. Oderint 8 quod instinctu diaboli ingestum est, diligent quod Dei bonitate creatum est. Teneant in manu baculum et uirgam: baculum uidelicet, quo aliorum [p. 95] uirorum inbecillitates spiritualiter sustentent, uirgam uero, qua uitia delinquentium zelo rectitudinis feriant. 12 Delinquentibus interea excommunicatis fratribus nequaquam debent ceteri fratres fauere, aut eos suis adulatio[n]ibus decipere, aut eorum errata defendere, sed potius opem ferre ut equitatis censura districte corrigantur.

16 L. *Be þam gemete þære steore.*

Deah þa forhicgendan þæra preostlicra gesetednyssa beon healice þæs bisceopes dome to witnienne be þæs gyltes gemete, swa we bufan ær sædon, swa þeah ma sceal healdan gemet an þære 20 rihtinge. Þe ealle þa þing beoð an þæra ealdra dome mid miclum gesceade to gefadigenne. Soðlice hit is micel neod þæt þa silfan ealdras don ymbe þa gyltendan þam gemete þe góde læcas doð ymbe gewundode, þæt hi mid miclum gesceade þone læcedom 24 gefadion. Þe do heora ælcum þæt he agyte þæt þam þonne gedafenian wille, 7 miclum weorce þæs gimen þæt be þæra wunda mæþe beo seo sweðung þære lacnunge, þe læs hig sumon syllon þæt derige, 7 eft sumon ætbredon þæt fremian mihte. Ælcum gemete 28 þonne ne sceal arung beon þære gyltendan geogoðe, ac swiðor [p. 96] ma sceal heora sidan, þæt hi ne heardian, mid gierdon gelomlice dencgan. Þe we ætywað sceortlice hera hu ma oðrum gyltendum be þære godcundan gesetednysse 7 be haligra fædera 32 bysne stiran sceal. Gif hwylc broðor an preosthyrede bið þe þa gesettan tida forgymeleasað, oððe into cyrean unawfæstlice 7 prutlice oððe unsydelice gæð, 7 Godes þeowdom gymeleaslice deð, 7 to heora aefencollationem ne cymð, 7 gif hwa þa hyrsumnyses

28 After ac *swiðor* the scribe has written a second time *seo sweðung þære lacnunge, þe læs hi sumon syllon þær derige, 7 eft sumon ætbredon þær fremian mihte. Ælcum gemete* [p. 96] *þon ne sceal arung beon þære gyltendan geogoðe, ac swiðor.*

þe his lareowas him bebeodað forsæcð 7 nele be his mihtum gefillan an rædincge oððe an sange oððe an ænigum cyrlicum larum, oððe gif hwa to beodferse, na for neode, ac for gymeleaste, to late cymð, oððe gif hwa butan leafe ut of claustre gæð 7 þær 4 leng bið þonne oð gesettan timan, oððe gif hwa gæð ut on stræte, oððe gæð sittan æt wega gelætan, oððe gif hwa ænig þing unþæslices oððe ungerislices an worde oððe an weorce iunan slæperne dëð, oððe gif ænig geþristlæce [butan slæperne] to 8 slæpenne butan he neadneode hæbbe, oððe gif hwa forgyme-leasað mid soðre lufe eadmodlice his broðran to hyrsumienne, oððe gif hwa þa asceoniedlican wrohte sæwð betwyx gebroðrum, oððe gif hwa [p. 97] angean þas gesetednyssa oððe oðre swilce rihtge- 12 setednyssa beo toþunden oððe modig oððe murcniente, styre ma him æfter Godes bebode, na þæt an æne oððe tuwa oððe þriwa, ac gelome myngie ma hine; 7 gif he þurh þa myngunga ne geswice, þreage ma hine 7 cide him openlice. Gif he þonne gyt wiðligð 16 þissum forbeode ma him ælce bilyfne butan hlafe 7 wætere, oð he hit fullice gebete. Gif he þonne gyt be þissum nel(l)e geriht beon, ascyrige ma hine fram gereorde 7 fram broðra geferrædene 7 fram chore an cyrcan, 7 nyde ma hine þæt he ansundrum wunige 20 an utlicre stowe, þæt he þurh þa sceame beo gebet, locahwær se ealdor besceawige þæt swilce gymlelease broðro ascyrede magon beon. Gif þonne þissum steorum he nelle þonne gyt geriht beon, gif ma for ylde mage, þonne do ma swa Salomon cwæð, ‘Se stunta 24 ne bið mid wordum gestyred,’ ac do ma him þæslice swyngla steore be þam cwyde þe Sanctus Gregorius cwæð, ‘Se þe his ealdres word forhogie, myngige ma hine mid swinglum, þæt he þurh ege to þam godan gewilnungum cume, þe þæder þurh meda gelaðod næs.’ 28 Gif he þonne swilc beo þæt man for ylde oððe for hades arwurð- nys[p. 98]se swingan ne mage, þreage ma hine mid openre ceaste 7 mid singalum fæstene geswi[n]cnyssum 7 mid þam tåle þære broðorlican ascyrunge, þæt he þurh þæt beo gebet, oð he fulle 32 dædbote gedon hæbbe. Gif þonne ægðer ge se þe man swang, ge se þe man for ylde oððe for sumre wandunge swingan ne mæg, begen beon ungerihte, sy binnan heora claustre, swa binnan manegra preosta bið, sum stow funden þe hig man inne beluce 36

8 butan s. to slæpenne] to slæperne MS. 15 þurh þurh. 16 wiðligð::þissū].  
the b, c, a, in a diff. hand. After ligð about two letters erased. 31 fæstene  
geswi[n]cnyssum. So MS.

swa lange swa þæs gyltes mæð beo, eallswa se apostol cwæð,  
 ‘Betæcað sceoccan þus gerade men to heora flæsces lyre, þæt se  
 gast sy hal on Drihtnes dæg.’ Gif hi þonne gyt swa halwendum  
 4 myngungum 7 þreaungum nellan abugan, þonne gebidde eall seo  
 geferræden gemænlice for hi, þæt Drihten hi gehæle 7 gecirre.  
 Gif hig þonne gyt eallunga ungerihte 7 ungecyrrede beon, þe læs  
 heora gylta attru to manige þurhsmugon, hit is neod þæt hi ma  
 8 ascirie of þære geferrædene eallswa coðige sceap, 7 læde hi ma to  
 þæs bisceopes ansyne, þæt he be þam anwealde þe he ofer preostas  
 hæfð, him deme. Gif hwilc broðor an preosthirede heafodgylt  
 gefremme, ne beo him nan first læten, þæt he oðer oððe sylfwylles  
 12 dæbote do, oððe, gif he wyðcwyð, læde ma hine beforan þam  
 biscope, [p. 99] þæt he þær beo witnod mid openre dæbote. Ðam  
 mynstres ealdrum gedafnað þæt hi gemunon þæt an halgum ge-  
 writum cyrce, þæt is cristenra manna gesammnung, is culfre haten,  
 16 seo na mid clawum ne mid fotum sprynð ne ne clyfrað, ac leohtrice  
 mid feferum slihð. Þanon þonne him is miclum worce to gymenne,  
 swa hit beforan sægð, (þæt be þæra gylta) 7 be þæra hada 7 be  
 þæra ylda mæðe seo steor beo funden, þæt naðer ne se gylt for  
 20 slæwðe ne rixie, ne eac þæt seo þreaung þa mildheortnisse ofer-  
 swiðe, swa *Sanctus Maximus* cwæð, ‘Ne sceal swa liðe mildnes  
 beon þæt ne forhæbbe þa syngunge, ne eft swa strec reðnis þæt of  
 his slyde ne cyrre þone gyltendan.’ 7 eac swilce þam ealdrum is  
 24 to warnienne þæt hi for nanun æfeste þæra gylten[d]ra gymeaste  
 ne þreagon, ac don swa *Sanctus Agustinus* cwæð, beon leahtra  
 anspecan 7 manna midspican. Asceonian þa leahtras 7 lufian  
 þa men. Hation þæt þurh deofles putunge wæs an belæd, 7 lufian  
 28 þæt þurh Godes godnysse gesceapon wæs. Healdon an handa stæf  
 7 gyrdre: stæf þæt hi mægen oðra manna untrumnyssa gastlice *and-*  
*wredian*, 7 gyrdre þæt hig mægen mid rihtum æfste þæra gyltendra  
 leahtras þreagan. Þam gyltigum broðrum þe beoð amansumede,  
 32 nates[p. 100]hwon ne sceolon þa oðre broðro to swiðe olæccan,  
 ne hig mid twæddingum beswican, oððe mid lyffetuncge heora  
 gyltas werian, ac ma helpan him þæt hig mid rihte dome stearclice  
 beon gerihte.

36 LI. *Ut canonici cucullis (M. -as) monachorum non induant.*

Reprehensibilem apud plerosque canonicos inoleuisse comperimus

18 þ be þ. g. o. l. by scribe.

24 nanun, so MS.—gyltenra.

usum, eo quod contra morem ecclesiasticum cucullas quibus solis monachis utendum est, induant, cum utique illorum habitum penitus usurpare non debent a quorum proposito quodammodo distant; quia sicut indecens est ut arma militaria more laicorum 4 gestent, ita nimirum dishonestum et ualde indecorosum est ut alterius propositi indumenta sibi imponant. Habitus namque singulorum ordinum idcirco in ecclesia ab inuicem discreti sunt, ut his uisis cuius propositi sit gestans, uel in qua professione Domino 8 militet, liquide cognoscatur. Nam et Domini lege uir muliebrem et mulier uirilem prohibetur uestem, scilicet ut uterque sexus sibi conueniente ueste indutus incedat; sicut enim turpe est uiro uestem muliebrem et mulieri uestem uirilem induere, ita ualde 12 indecorum est canonico uestem monachicam induere, nisi tamen cum ueste etiam propositum [p. 101] uoluerit assumere. Et quia huiuscemodi usus nulla auctoritate approbatus (*M. -tur*), sed potius ab his qui sanum sapiunt merito reprehenditur et repudiatur, oportet 16 ut abhinc, ne fiat, penitus sed (*sed not in M.*) inhibitum sit.

## LI. *Be þam þæt preostas munuca culan ne werion.*

Ænne talline gewunan we are(de)don hwilon weaxan betweox preostum, þæt hi angean þa cyrlican gesetednysse scryddon hi 20 mid þam culon þe munucas ane werian sceoldon, þonne hi ne sceoldon. þone gyrlan him to teon, þa hwile þe hi þurh þa drohtnunge þwuredon; for þam eallswa hit is ungerisenlic þæt preostas camplice wæpen werion ealswa læwede men, swa hit is eac un- 24 arwurðlic 7 bysmerlic þæt hig oðres hades reaf werian. Wytodlice þi wæs ælces hades reaf synderlice toscyred innan Godes cyrca, þæt swa raðe swa man þæt reaf gesawe, þæt ma openlice wiste on hwilcum hade heora ælc his Drihtne campode. Soðlice an Godes 28 æ is were forboden wifes gyrla, 7 wife þæs weres, þæt heora ægðer geryslice mid his agenum reafe gange; eallswa þam were is bysmor þæt he wifes reaf werige, 7 þam wife þæt heo weres reaf werige, swa eac þam preoste is ungedafenlic þæt he munucreaf 32 werige, butan he mid þam reafe [p. 102] þa drohtnuncge wylle underfon. 7 for þam þe we þyses gewunan nænne ealdordom nabbað afandod, ac we witon þæt alc þæra þe riht can, hine asceonað 7 awyrpð, þi hit gedafnað þæt he heanonforð ne gewurðe, 36 ac beo æfre forboden.

19 <sup>de</sup> *aredon*] the *de* in a diff. hand.

LII. *Ut in cultu uestium discretionem teneant canonici.*

Querere potius Deum cultu cordis quam corporis euidentibus scripture sancte patet indicciis. Proinde caueant canonici ne per 4 inmoderatum cultum uestium dehonestant (*M. -stent*) religionis dignitatem. Hieronimus dicit, ‘Sunt quidam quibus omnis cura est de uestibus, si bene oleant, si pes laxa pelle non fulgeat. Crines calamistri uestigio rotantur, digitii de anulis radiant, et ne 8 plantas humidior uia spargat, uix imprimunt summa uestigia. Tales cum uideris, sponsos magis estimato quam clericos.’ Inde dicit Gregorius, ‘Nemo estimet in fluxu atque studio uestium peccatum deesse, quia si hoc culpa non esset, nullo modo Iohannem 12 Dominus de uestimenti sui asperitate laudasset. Si cultus uestium culpa non esset, nequaquam Petrus (*M. Paulus*) apostolus per epistolam feminas a pretiosarum uestium apetitu compesceret, dicens, ‘Non in ueste pretiosa.’ Unde [p. 103] oportet canonicos 16 sancte auctoritati parere, et humilitatem corde, mente, actu, habitu, incessu, equitate relegiosissime demonstrare, plusque uelint sancta conuersatione eximiisque moribus quam ornatu uestium fulgere. Decet porro ut eorum talis sit uestium cultus qui uanitatis occasione careat; non enim specialiter presumi debet ab aliquo quod non generaliter teneatur ab omnibus. Veste[s] enim et calciamenta uel lectualia clericorum ex moderato et competenti habitu sint, nec nimium nitida, nec plurimum abiecta. Nam sicut inter 24 ignem et aquam tenenda est uia, ut nec exuratur homo nec demergatur, sic inter apicem superbię et uoraginem desidię iter nostrum temperare debemus.

LIII. *Be þære gesceadvisnysse on gyrelan þæs preostreafes.*

28 Openon geswutelingum haligra gewrita us is geypped þæt we mid heortan creasnyssse sceolon God secan swiðor þonne mid reafes pryon. For þi þonne warnion preostas þæt hi þurh ungemetlice reafes creasnyssse ne geunwurþion heora hades arwurðnyssse. 32 *Sanctus Hieronimus* cwyð, ‘Sume preostas syn þe eallinga gymað þæt heora reaf swet[e] stince, 7 þæt heora fell swa side hangion þæt se fot ne ætywe, 7 þæt heora loccas dæl mid tyrninge cyrpsion, 7 heora fing[*p. 104*]ras hringum scinon, 7 mid forewerdum tan 36 stæppað þæt on þam fuhtan wege ne beon heora fet besprengde. Ponne þu swilce geseo, þonne wite þu þæt hi beoð wogeras swiðor

þonne preostas.' Donne sagað *Sanctus Gregorius*, 'Ne wene nan man þæt an reafes oferflowennysse 7 creasnysse synn ne beo; for þam gif þær syn nære, nateshwon ure Drihten Iohannem herian wolde be his reafes stearcnyssse. 7 gif reafes pryro synn nære, 4 nateshwon *Sanctus Petrus* an his ærendgewryte wifum ne styrde reafa wlences, þa he þus cwæð, 'Ne gescryde ge eow mid deorwurðum reafe.' For þig gerist preostum þæt hig hyron þære halgan ealdorlicnysse, 7 æwfæstlice ætywen eaðmodnysse an 8 heortan 7 an mode 7 an dæde 7 an gegrylan 7 an færerde 7 an rihtwisnysse, 7 þæt hig gyrnon swiðor to scinenne an haligre drohtnunge 7 an æðelum þeawum þonne an reafes frætwunge. Witodlice hit gedafenað þæt heora reafes gyrla swilc beo þæt he 12 þolige ælces ydeles; 7 ne geþristlæce synderlice heora nan selcuðes nan þing to werienne, buton þæt ealle gemænlice werion. Preosta werleaf 7 hyra gesey 7 heora bedclæðas sceolon beon swa gedafenlice 7 swa medme, þæt hi ne beon to deorwyrðe ne eft to 16 wace. Ealswa [p. 105] ma weg sceal healdan betwix fyre 7 wætere, þæt se man ne forbyrne ne ne adri(n)ce, swa eac betwyx þam þrymme þære modignysse 7 þære swelgende þære aswundennysse we sceolon ure lifes weg wislice scyftan. 20

#### LIII. *Quod a prelatis gemina pastio sit subditis inpendenda.*

Sollerter prelatis satagendum est ut eos quibus presunt uerbis [et] exemplis ad bene uiuendum informent, fixoque corde tenendum ne eos quasi proprios, sed ut Domini sui gregem, tra- 24 ctare meminerint, iuxta illud quod Petro dicitur, 'Si diligis me, pasce oves meas.' 'Meas,' inquit, 'non tuas.' Et hoc ideo dicimus, quia sunt nonnulli qui oves Christi, non amore Christi, sed suę glorię uel dominationis uel questus gratia pascunt. Et- 28 enim terrena subsidia diligenter illis prebere, exempla simul uirtutis cum uerbo predicationis debent sollicite inpendere. Quapropter studeat unusquisque prelatus ut familię Christi annonam spiritalē carnalemque subministret, ut effici mereatur ille euangelicus 32 seruus de quo dicitur, 'Fidelis seruus et prudens, quem constituit Dominus super familiam suam, ut det illis cibum in tempore.' Ergo sicut subditis necessaria corporis tribuunt [p. 106] ita nihilhominus studere debent ut eandem (*M. idem*) religio- 36 sissime ordinem seruent, et prelatis suis ac magistris honorem

8 ætywen.<sup>o</sup>

11 After þeawū a letter erased.

*Preostaswerleaf.*

debitum similiter inpendant, ut horis canonicis diuinum officium impleant, non otio uacent, non uaniloquii inserviant, non detractionibus et ceteris nitiorum inlecebris incu[m]bant, sed potius aut orationi, aut lectioni, aut quibuslibet ecclesię aut certe propriis utilitatibus uacent, aut etiam doctrinis sanis [M. sacris], et diuersarum artium erudiantur disciplinis, ita uidelicet ut nullus in congregacione inutilis aut otiosus existens, stipendia ecclesię inofficiose accipiat. Hanc igitur geminam passionem prelati sibi commissis ouibus inpendere instanter procurent, utpote pro animabus eorum Domino rationem reddituri.

LIII. *Be þam þæt þa ealdras sceolon twifealdne fodan hyra  
12 underþeoddum don.*

Gleawlice is þam ealdrum to hicgenne þæt hi to godes lifes bysne getilton þa þe hi ofer syn, ægðer ge mid wordum, ge mid bysnon; 7 him is trumre heortan to healdenne þæt hig gemunon þæt hig ne synt na heora agene, ac synt heora Drihtnes ewde, ealswa se Hælend to Sancte Petre cwæð, ‘Gif þu lufige me, þonne healt þu mine seep.’ ‘Mine,’ cwæð se Hælend, næs ‘þine.’ 7 þis we for þi secgað, þe for wel manege synt þe Cristes [p. 107] seep, na for Cristes lufe, ac for heora woroldwuldre 7 for hlafordþrimme 7 for gestreona þingum healdæd. Soðlice þa hyrdas sceolon þa eorðlican helpas him georne don, 7 freflice sceal him aetywan rihte drohtnunge ge mid godum bysnum, ge eac mid wordpredicungum. 24 For þi þonne licge æghwilc ealdor þæt he Cristes hirede gastlice bilyfne 7 flæsclice fægre þenige, þæt he mage gewurðan se god-spellica þen þe be him þus God cwyð, ‘Getrywe 7 snoter wæs se þen þe Drihten ofer his hired gesette, þæt him to tide heora mete 28 dælde.’ Witodlice ealswa ma sceal þam underþeoddon þæs lichoman neadpearfa don, swa hi eac eallum mihtum hicgan þæt hig þa ylcan endebyrdnysse æwfæstlice healdon, 7 rihtlicne weorðscipe don heora ealdrum 7 heora lareowum, 7 gefyllon þæne godcundan 32 þeowdom an þam preostlican tidum, 7 ne beon hi ydelgeorne ne idelspræce ne tælende, ne eac oðra leahtra ymbspænninga ne began, ac ma geæmtigion hi silfe to gebedum 7 to rædingum, 7 to mynstres neode 7 eac to heora agenum, 7 to drihtlicum larum 36 7 to mænigfealdum larcraeftum, swa on þa wisan þæt nan an geferrædene ne beo ydel ne unnytt, þe þurfe mynstres gestreona

<sup>24</sup> After þ one or two letters erased. <sup>29</sup> After mihtū a letter erased.

37 þurfe] þeurfe MS.

[p. 108] butan earnunga brucan, ac cunne ælc sumes cynnes note. Ealling anrædlice hogion þa ealdras þæt hig þone twyfealdan fodan don heora underþeoddan sceapum, be þam þe hig willon heora sawla gescead heora Drihtne agyfan. <sup>4</sup>

LIIII. *De familiaritate a clericis mulierum extranearum detinenda.*

Prima quidem clericorum temptamenta sunt feminarum fre-  
quenter (*M. -tes*) accessus, et reprehensibles exhibent clericos. <sup>8</sup>  
Quid tibi reuera cum feminis, qui ad altare cum Domino famu-  
laris? Te cuncti in plublico (*M. publico*), te in agro rustici,  
aratores, ac uinatores, cotidię grauiter lacerabunt, si contra  
dispositum fidei cum feminis habitare contendis. Numquid in <sup>12</sup>  
choro apostolorum femine affuerunt? Prohibe uirgines tecum  
commorari, quę de genere tuo non sunt. Nemo inter ser-  
pentes et scorpiones securus ingreditur. Non potest cum Domino  
toto corde habitare qui frequentibus feminarum accessibus copu- <sup>16</sup>  
latur. Cum proximat stipula, incendit ignem. Cum proximat  
femina, corrumpit mentem. Si cum uiris feminę habitauerint,  
uiscarium diaboli non deerit. Ianua diaboli, uia iniquitatis est,  
percussus scorpionis nocuumque genus. Nemo miles cum uxore <sup>20</sup>  
[p. 109] pergit ad bellum. Inde mando et remando ut hospitiolum  
canonicorum aut raro, aut numquam mulierum pedes terant. Uir  
autem siue mulier, cum ad Dominum conuersi fuerint post pecca-  
tum suum quod adiuicem commiserunt, nec in una uilla umquam <sup>24</sup>  
pēniteant, nec sit inter eos salutatio aut beneficium, nec uisus  
[nec] colloquium, si non casus interuenerit, nec de uno fonte, ut  
uulgo dicitur, potum bibent. Nec alumpnus inter utrumque con-  
currat, nec munusculum quidem nec conloquium, ut diximus, nec <sup>28</sup>  
recordatio alterius in mente sua requiescat, sed cum affuerit, cito  
ueniam a Deo pētat. Meminere debent canonici quod nec Dauid[e]  
sanctiores, nec Salomone sapientiores possunt esse. Meminere  
debent quod paradysi colonum, Adam, de possessione sua Euia <sup>32</sup>  
mulier eiecit.

LIIII. *Be þam þæt preostas geþoftscipe næbbe wið fremde wif.*

Witodlice þa forman costnunga preosthades mannon cumað of  
wifa gelomicre tosocne, 7 þanon weorðað preostas talfulle. Þu þe <sup>36</sup>  
scealt þinon Drihtne hiwcuðlice æt his weofode þenian, hwæt

<sup>34</sup> *næbbe.* So MS. Cp. p. 6<sup>20</sup>.

gebyrað þe mid wifum? Þe willað ealle ut a felda 7 ealle aecer-  
 ceorlas 7 ealle wineardwealas dæglwamlice tælan, gif þu angean  
 þines hades behat wilt wunian [p. 110] mid wifum. Næron na an  
 4 þæra apostola werede wifmen. Ne geþafa þu þæt fæmnon mid þe  
 wunion, gif hi þe fremde beon. Ne mæg ealre heortan mid  
 Drihtne wunian se ðe byð wifmannum geferlæht mid gelomlicre  
 neosuncge. Sona fyr bið atend swa þæt ceaf cymð neah. Gif þe  
 8 wifman genealæhd, þin mod bið gewemmed. Gif wif wunað mid  
 werum, þær bið wen deofles crammingpochan. Hit is deofles geat  
 7 unrihtwisnysse weg 7 þrowendes slite 7 dergendlic cynren. Ne  
 gæð nan cempa mid his wife to campe. For þig ic beode 7 eft  
 12 beode þæt preosta wununge wifes fet, oððe seldon, oððe næfre, ne  
 tredon. Wer 7 wif, siððan hig to Drihtne of heora syngunge  
 gecyrron þe hi him betwyx drugin, ne don hi heora dædbote  
 næfre on anun tune, ne ne sendon him gretinge ne sanda betwynan,  
 16 ne synderlice hig ne geseon ne ne gesprecon, butan hit ungewealdes  
 gelimpe, ne furðon hig, swa eald (folk)wide cwyð, of anum wylle  
 hig ne drincon. Ne heora hiwon betwunon ne yrnon, ne lac ne  
 samodspæræc ne beo him gemæne, swa we bufan sædon, ne heora  
 20 naðres gemynd an oðres heortan gereste, ac sona æt Gode swa hit  
 cumē, forgyfnysse bidde. Preostas sceolon gemunan þæt hig ne  
 synt na haligran þonne Dauid, ne wisran þonne Salomon, 7 hi  
 sceolon gemu[p. 111]nan þæt neorxnawonges bigengga, Adam,  
 24 wearð of his gecyndan are þurh Euan his wif ut adræfed.

#### *LV. De clericis non manentibus in suo proposito.*

Qui semel in clero deputati sunt, aut monachorum uitam ex-  
 petierunt, statuimus neque ad militiam, neque ad dignitatem  
 28 aliquam uenire mundanam, et hoc temptantes, et non agentes  
 pénitentiam, quominus redeant ad hoc quod propter Deum pri-  
 mitus inierunt, anathematizari.

#### *LV. Be þam preostum þe ne wuniað on heora behate.*

32 We gesetton þæt þa þe æne beoð to preosthade gedon, oððe  
 munuchad geceosað, þæt hig na siððan to campdome, ne te nanon  
 woroldricetere ne geþristlæcen to becumenne. Þa þonne þe þis  
 forgægað, 7 dædbote ne doð, þæt hig eft gecirron to þam þe hig  
 36 æt fruman wið God fæstnedon, amansumige ma hi.

1 a, so MS.

14 þe hi] þe þi MS.

15 anun, so MS.

24 weorð.

33 te nanon, so MS. Cp. note 1.

LVI. *De humiliatione facienda propter Deum.*

Multitudines et officia et placida (*M. -ita*) et conuiua et salutationes hominum quasi quedam catena (*M. -nae*) uoluptatum fugienda (*M. -dae*) sunt. Sit uilis uespertinus cibus, panis cum holere et legumine, interdum pischiculi pro summis ducantur deliciis. Qui cum Christo desiderat regnare, non queret magno opere utrum de pretiosis cibis [p. 112] et potibus stercus conficiat et urinam. Venter uacuus sepius dormientis et crebre uigilię carnem affligunt. 8 (*M. Ventre vacuo saepius dormiendum : crebrae vigiliae carnem et sensum affligunt.*) Flexo corpore mens erigenda est ad Dominum. Semper in manu sacra lectio, et in ore frequenter oratio sit. Pauperibus sumptuum refrigeria manu propria sunt distribuenda. 12 Humilitas uestium tumenti animo non appetenda. Secularium, et maxime potentium, consortium deuitandum est. Aliquid operis semper faciendum, ut diabolus inueniat hominem in opere occupatum. Ab otiosis sermonibus auditus et lingua sunt castigandi. 16 Et in eccllesia cum timore et ueneratione standum, et semper aut orandum aut cantandum aut legendum aut audiendum. De iustis laboribus in (in *not in M.*) elemosina Deo iusto dandum. Melius non habere quod tribuatur, quam imprudenter (*M. impud-*) petere 20 quod detur. Negotiator clericus, et ex inope diues, et ex ignobili gloriosus, quasi quedam pestis fugiendus.

LVI. *Be þam hu eaðmod man sceal beon for Godes lufe.*

Menigio 7 þenunga 7 gemot 7 gebeorscipes 7 manna grettinga 24 synt to fleonne swylce sume lustes racentan. Ac sy eaðelic æfennete, hlaf mid wyrтum 7 mid ofæte, 7 amang þam gif ma fisc hæbbe, [p. 113] healde þæt for healicne est. Se þe mid Criste wilnað to rixigenne, ne recð he na swiðe hwæþer he of deorwyrðum 28 mettum 7 drincum þæt meox his arganges 7 his micgan gesamnige, Seo gelære wamb þæs slæpendan 7 þa geloman wæccan þæt flæsc geswencað. 7 gebigedon lichaman ma sceal þæt mod up to Drihtne arærnan. Æfre sceal on handa beon halig rædincg, 7 an 32 muðe halig gebed gelome. 7 of agenre handa ma sceal ælmesmannum frofor dælan. Eadmodnysse reafa nys mid toþundenum mode woroldþinga to wilnigenne. 7 swiðost him is to forbugenne woroldricra geferscipe. Æfre ma sceal sum þing wyrcan, þæt 36 deofol gemête þone man mid worce abygodne. Earan 7 muð ma

sceal fram idelum spræcon forhabban, 7 an cyrcan mid ege 7 mid arwurðnysse standan, 7 æfre þærinne oððe hine ma gebidde, oððe ma ræde, oððe ma singe, oððe hlyste. 7 of mannes gerihtgeswyncon 4 sylle ma Gode rihte ælmessan. Selre is þæt ma næbbe hwæt ma sylle, þonne ma tallice abedecige þæt ma sylle. Preost þe bið cypa 7 of þam arist of wædlan to rican men, 7 of unwurðum men to wurðfullum, se bið to forfleonne swilce uncoðu oððe cwyld.

8 [p. 114] LVII. *De iracundis doctoribus.*

Iracundi doctores per rabiem furoris disciplinę modum ad inmanitatem crudelitatis conuertunt, vt (*M. et*) unde emendare subditos poterant, inde potius uulnerant. Ideo sine mensura ulci- 12 scitur culpas doctor iracundus, quia cor eius, dispersum in rerum curis, non colligitur in amore unius deitatis.

LVII. *Be þam weamodan lareowum.*

Weamode larewas þurh hetolnysse heora reðscipes gehwyrfað 16 þære lare gemet to ungefoge þære wælhreownysse, 7 þanon hi heora underþeoddan mihton gebetan, þanon hi wundiað hi. For þi se weamoda lareow wr(i)cð þa gyltas butan gemete, for þam his heorte bið tobreden ymbe woroldeara, 7 ne bið gesamnod an 20 lufe þære anlican godcundnysse.

LVIII. *De doctrina et exemplis doctorum.*

Tam doctrina quam uita clarere debet ecclesiasticus doctor. Nam doctrina sine uita sepe (sepe *not in M.*) arrogantem facit, uita sine 24 doctrina inutilem reddit. Doctoris predicatio operibus bonis confirmanda est, ita ut quod docet uerbo, instruat exemplo. Illa est uera doctrina, quam uiuendi bene sequitur forma. Nam nihil turpius est (p. 115) quam si bonum quod quisque predicat, explere opere negleg- 28 gat. Tunc enim predicatio utiliter profertur, quando efficaciter a proferente adimpletur. Unusquisque doctor et bone actionis et bone predicationis habere debet studium. Nam una sine altera non facit perfectum. Sed predicatur (*M. præcedat*) doctor bene agere, ut 32 sequenter possit bene docere. Et in illa doctrina clara, et similitudo patrum et humilitas propter Deum habende sunt.

LVIII. *Be lare 7 bysnungum þæra lareowa.*

Se cyrclica lareow sceal scinan ægðer ge mid lare ge mid liues

5 After bið about five letters erased.

18 *wyr, eð.*

Ivn. De iracundis doctoribus.

**I**racundi doctores prabiem furoris. discipli-  
ne modum ad in manitatem crudelitatis  
conuestunt. Ut unde emendare subditos  
poterant. inde potius vulnerant. Ideo sine  
meissura ulciscitur culpas doctor iracundus.  
quia cor eius dispsum in rerum curis. non  
colligitur in amore unius dicitatis.

Ivn. Be þā neamodan lajropum.

**P**ramode lajropas þuijih he tolnyfse heo-  
ja. neð scipr̄ gelyp̄yrð þærle lajre gemet.  
to mige fose þærle þe l̄ lajropnyfse. ȝ þanon  
hi heoja undri þe oddan nñlton gebetan  
þanon hi pundið hi. soñ þi se neamoda  
lajrop ryjed þa gyltar̄ butan gemete.  
soñ þā hi heoje bið toboden ymbe po-  
nold eaja. ȝ ne bið gesamnod anlufe.  
þærle an lican god cundnyfse.

Ivn. De doctrina etiemplis doctorum.

**T**am doctrina quam uita clarere debet.  
Ecclesiasticus doctor. Nam doctrina sine  
uita sepe arrogantem facit. uita sine doc-  
trina inutilem reddit. Doctoris p̄dicatio.  
opib: bonis confirmanda est. ita ut qd'  
doc& uerbo: instruat ex emplo. illa ē  
uera doctrina. quam intendi bene-  
sequit̄ forma. Nam nihil turpius est



drohtnunge. Seo lar butan lifes drohtnunge gedeð þone man prutne, 7 þæs lifes droh[t]nung butan lare unnytt[n]e. Þæs lareowes bodung sceal beon getrymmed mid godum worecum, þæt þæt he mid wordum tæce, þæt he þæt mid woreum getrymme. Seo 4 lar is soð, þe þæs godan lifes bysen folgað. Soðlice nis nan þing fracodlicre þonne þæt se man forgyme þæt he mid godum weorcum ne gefremme, þæt he mid wordum bodað. Þonne soðlice seo bodung bið nytwyrðlice forðbroht, þonne heo bið caflice fram þam 8 bodigandan gefyllde. Æghwilc lareow sceal hicgan þæt he bega god weore 7 gode bodunge. Witodlice naðer butan oðrum ne mæg þone man fulfremedne [p. 116] bringan. Ac lære se lareow ærest mid godum weorcum, 7 siððan mid godum larum. Jan þære mæran 12 lare sceal beon ægþer ge haligra fædra anlicung 7 efenlæcing 7 gehealden eadmodnysse for Gode.

#### LIX. *De taciturnitate in ecclesia.*

Omni tempore in ecclesia tam a populo quam a clero summum 16 silentium fiat, excepto hoc quod ad laudes Dei pertineat. Videamus quod ait propheta, ‘Dixi, custodiam uias meas, ut non delin- quam in lingua mea.’ Item, ‘Posui ori meo custodiam, obmutui et humiliatus [sum], et silui a bonis.’ Hic ostendit propheta, si 20 a bonis eloquiis propter taciturnitatem debet interdum tacere, quanto magis a malis uerbis propter pénam peccati debet cessare? Inde sancta scriptura dicit, ‘Qui enim in ecclesia uerbositari fecerit, et pro se et pro aliis malam redditurus est rationem in die 24 iudicii.’ Ergo quamuis de bonis et sanctis eloquiis propter taciturnitatem rara loquendi in ecclesia concedatur licentia, quia scriptum est, ‘In multiloquio non deerit peccatum.’ Et alibi, ‘Mors et uita in manibus lingue.’ Nam loqui et docere magistro 28 condecet, tacere et audire discipulo conuenit. Qui hanc taciturnitatem in ecclesia minime custodierit, sed fregerit, sit in ipso die peni[p. 117]tens in pane et aqua. Et si iterum, tribus diebus peniteat in pane et aqua. Et si tertia uice iterauerit, septem 32 diebus, ut supra, peniteat. Et si amplius hoc facere presumpserit, corporali disciplinę subiciatur, ut ceteri timeant.

#### LVIII. *Be swigan.*

Ælcere tide an cyrcan ægðer ge folc ge preostas sceolon healice 36

<sup>2</sup> *drohnung.—unnytte.*

swigan healdan butan þam Godes dreame þe to his naman heringe belimpð. Uton agytan hwæt se wityga cwað, ‘Ic cwað þæt ic wolde mine wegas gehealdan, þæt ic nolde an minre tungan agytan,’ 47 eft, ‘Ic gesette minon muðe heordrædene, ic adumbode 7 ic wæs geeadmet, 7 ic swigode fram godum spræcum.’ Her ætywð se witiga, gif ma fram godum spræcum for swigean arwyrðnyssse hwilon sceal swigan, hu micle ma fram yfelum wordum for synna 8 witnunge ma sceal ablynnan? þanon cwyð þæt halige gewrit, ‘Se ðe gedeð þæt ma innan cyrcan hæfð gehlyd, he sceal strang gescead for hine sylfne 7 for oðre agydan an domes dæge.’ Peah be godum 7 haligum spræcum for swigean þingon sy seldon spræc 12 an cyrcan alyfed, for þam þe hit is awritten, ‘On mænigfealdre spræce ne bið synne nan wana.’ 7 hit eft cwyð, ‘Deað 7 lif synt an tungan gewealde.’ Soðlice for þi gedafnað [p. 118] þam lareowe to sprecenne 7 to lerenne, 7 þam leornere to swigienne 7 to hly- 16 stenne. Se þe þas swigan an cyrcan ne gehealde, ac abrece, hreowsige hit to þam dæge 7 bete an hlafe 7 an wætere. 7 gif he hit [eft] abrece, fæste þry dagas an hlafe 7 an wætere. 7 gif þriddan siðe abrece, fæste syfon niht an hlafe 7 an wætere. 7 gif 20 þonne gyt leng geþristlæce hit to abrecenne, do him ma swinglan steore, þæt oðre him þanon adrædon.

LX. *De ebrietate a clero deuitanda atque detestanda.*

Dominus in euangilio ait, ‘Attendite autem uobis, ne forte 24 grauentur corda uestra in crapula.’ Et apostolus dicit, ‘Nolite inebriari uino, in quo est luxuria.’ Salomon dicit, ‘Luxoriosa res est uinum, et tumultuosa ebrietas; quicunque in his delectatur non erit sapiens. Nullum secretum est ubi regnat ebrietas.’ Alibi 28 dicitur, ‘Operarius ebriosus non locupletabitur. Uinum et mulieres ebriosq; (ebr- not in M.) apostatare faciunt sapientes.’ Et alibi, ‘Diligentes semper se inebriari uino noli prouocare in congregationem tuam.’ Vinolentos sacerdotes et apostolus dam- 32 pnat, et uetus lex prohibet, ‘Qui altari seruiunt, uinum ad ebrietatem (ad ebr. not in M.) et siceram non bibent.’ Sicera Hebreo sermone omnis potio nuncupatur que inebriare potest. [p. 119] Quicquid inebriat et statum mentis mutat, fuge similiter ut uinum, 36. Qui cupis esse bonus, et uis dinoscere uerum, Ut mortis socium, sic mordax effuge uinum.

6 After for an r (?) erased. 15 sprecenne 7 to lærerne.

Nulla febris hominum maior quam uiteus humor :  
Surdescunt (*M.* Pro eo s-) aures, balbutit denique lingua.

Dic mihi, dic, ebrie, uiuis, an morte grauaris ?

Pallidus ecce iaces, et sine mente quiescis.

Non bona, non mala, non dura, non mollia sentis.

4

Cauete, fratres, in omnibus ebrietatem, quia magna subuersio animi est. Nam sicut ignis facile incendit stupras et leuiores paleas, ita ebrietas corrumpit animam et deicit eam in grande 8 peccatum. Dominus per prophetam ait, ‘Ue illis qui mane surgunt ad ebrietatem sectandam, et ad potandum uinum usque ad uesperum.’ Et in alio loco dicitur, ‘Ve illis qui potentes sunt ad bibendum uinum, et uiri fortes ad miscendam ebrietatem.’ Basilius ,<sub>12</sub> dicit, ‘Plurimi namque homines per uinum maximam debilitatem corporis contraxerunt, nec potuerunt consequi pristinam firmitatem.’ Ebriosus putat se aliquid optimum agere, cum fuerit precipitatio deuolutus. Fratres karissimi, nolite uos ineibriari (*M.* -re) <sub>16</sub> uino, nolite bibendo inmoderate nomina uestra de celo delere. Sunt multi, quod peius [p. 120] est, qui non solum se inebrant, sed etiam alios adiurant ut amplius quam expedit bibant. O infelix qui hoc facis, non tibi sufficit quod ipse peris, nisi adhuc insuper <sub>20</sub> et alios perdas. Non tibi sufficit quod ipse in illa ebrietate incurris, adhuc et alios tecum trahis. Non sufficit misero ebrioso in ebrietate se ipsum mergere, nisi et alios secum conetur inuoluere. Nolite, fratres, nolite hoc malum agere. Audite apostolum dicen- <sub>24</sub> tem, ‘Neque ebriosi regnum Dei possidebunt.’ Ebriosus enim nec patrem nec matrem, nec amicum nec inimicum agnoscit, neque inter bona et mala discernit, nec ignem nec gladium timet. Sic falsi fratres et persecutores sunt qui Deum et eclesiam contem- <sub>28</sub> phunt, nec bona nec mala discernunt, nec gladium presentis uitę, nec ignem gehenne futurum metuunt. Quando homo ebrius fuerit, cor suum et membra deliberare (*M.* liberare) non potest.

#### LX. *Be þam þæt preostas sceolan forbugan 7 asceonian druncen.* 32

Drihten on his godspelle cwyð, ‘Begymað þæt eowre heortan ne wurðon gehef gode mid oferfylle.’ Ḷ se [apostol] cwyð, ‘Nelle ge eow oferdrincan on wine, on þam is gælsa.’ Salomon cwæð, ‘Gælslic þing is win, 7 druncennys [p. 121] is hlides full ; swa <sub>36</sub> hwylc swa on þam gelustfullað, ne wyrð he wis. Ne bið nan þing dyrnes þær druncen rixað.’ Ḷ an oðre stowe hit cwyð, ‘Druncen

wyrhta ne wyrð he na welig. Win 7 druncene wif gedoð hwilon þæt witon maffiað.' Ðeft hit cwyð, 'Ne gelaða þu to þire gesamnunge þa þe lufiað þæt hi hi sylfe an wine oferdrincon.' Druncene mæsse-  
 4 preostas 7 se apostol genyðrað, 7 seo ealde æ forbytt, 'Þa þe to Godes weofode þeowiað, ne drincon hi win to druncennysse ne siceran.' Sicera an Ebreiscere spræce is æleces cинnes drinc genemned þe man of druncian mæg. Swa hwæt swa drence  
 8 7 þæs modes trumnyssse awende, fleoh þæt ealswa win. Þu þe wilt god wesan, 7 wilt soð ancawan, swa swa deaðes geferan, swa forfleoh þu þæt numele win. Nan gefor nis mannon mara, þonne se winlica wæta, of þam deafiað þa earan 7 wleaffað seo tunge. Saga,  
 12 þu druncena, saga me, lifast þu, þe þu eart mid deaðe gehef god? Efne nu þu blac list 7 þe modleas rest, ne gefelst þu god ne yfel, ne heard ne hnesce. Warniað eow, broðru, on eallum þingum wið druncen, for þam hit is micel modes toworpennys. Witodlice  
 16 ealswa fyr eaðelice atent ácuma 7 lytle strewu, swa druncennys gewemð þa sawlæ 7 be[p. 122]wyrpð hi an micle synne. Drihten þurh þone witigan cwæð, 'Wa þam þe an morgen arisað druncen to beganne, 7 win to drincenne oð æfen.' Ðan oðre stowe hit cwyð,  
 20 'Wa þam þe beoð strange win to drincenne, 7 cafe weras druncen to mengenne.' Sanctus Basilius cwæð, 'Witodlice manege men þurh win getugon him to micle unhæle heora lichoman, 7 næfre siððan þa ærran strengðe ne begeaton.' Se druncena wenð þæt he  
 24 sum þing godes do, þonne he bið an hryre besceofen. Leoff[e] broðro, ne oferdrenað eow mid wine, 7 ne adylgiað eowre naman of heofenan þurh ungemetlicne drinc. Manege synt, þæt gyt wyrse is, þæt na þæt an hi sylfe fordrenað, ac eac oðre halsiað þæt hi mare  
 28 drincon þonne him framige. Eala þu ungesæliga þe þis dest, nis þe genoh þæt þu sylf losast, þeah þu uppan þæt oþre ne forspylle. Ne genihtsumað þe þæt þu sylf an þæt druncen beyrust, þeah þu þonne gyt oðre mid þe ne teo. Ne genihtsumað þam earman  
 32 druncenan þæt he an his druncene hine sylfne besence, butan he eac gehicge þæt he oðre mid him bewealce. Ne do ge, broðro, ne do ge þis yfel. Gehyrað hu se apostol cwyð, 'Þa druncengeornan' ne gebidað hi heofona rice.' Se druncena ne gecnæwð naðer ne  
 36 fæder ne modor, ne freond ne feond, ne he gescead [p. 123] ne can betwyx gode 7 yfele, ne he fyr ne adrædeð ne swurdes organ. Swa beoð þa swicolon broðro 7 þa elteras þe forhogiað Godes cyrean,

ne hi ne toscyriað god ne yfel, ne hi ne adrædað þæt swurd þises  
anweardan lifes ne þæt towerde hellefyr. Þonne se man druncen  
byð, ne mæg he gerisenlice begyman naðer ne his geþances ne his  
lyma færeldes.

4

LXI. *De clericis.*

Itaque omnes qui in ecclesiastici ministerii gradibus ordinati sunt, generaliter clerici nominantur. Cleros autem uel clericos hinc appellatos doctores nostri dicunt, quia Mathias sorte electus est, quem primum per apostolos legimus ordinatum. Sic et omnes quos illis temporibus eccliarum princeps (*M. principes*) ordinabant sorte elegebat (*M. eligebant*). Nam cleros sors interpretatur, unde et hereditas Grece cleronomia appellatur, et heres cleronomos. 12 Proinde ergo clericos uocari aiunt, eo quod in sorte hereditas Domini dicuntur (*M. datur*), uel pro eo quod ipse Dominus sors eorum sit, sicut de eis scriptum est, loquente Domino, ‘Ego hereditas eorum.’ Vnde oportet ut qui Deum hereditate possident, 16 absque ullo impedimento seculi Deo seruire studeant, et pauperes spiritu esse contendant, ut congrue illud psalmistę dicere possint, ‘Dominus pars hereditatis meę.’

LXI. *Be preostum.*

20

Witoldice ealle þa þe an þam cyrclican ha[*p. 124*]dum gehadode beoð, ealle þa gemænlīc an Crecisc clericos, 7 an Englisc preostas hatton. Ure lareowas seccað þæt ma þi ærest on Crecisc clericos 7 an Englisc preostas hete, for þam þe Mathias be gehlote wæs 24 gecoren. Se wæs ærest þurh þa apostolas gehadod, swa we geræld habbað. 7 ealle þa þe an þam tidum wæron to cyrcean ealdrum gehadode, ealle hi wæron be gehlote gecorene. Cleros an Crecisc getacnað hlyt an Englisc, þanon eac yrfewardinys an Crecisc 28 cleronomia hatte, 7 se yrfewardin hatte cleronomus. For þi þonne hi preostas an Crecisc clericos hatað, þæt is an Englisc hlyteras, for þan hig synt getalode 7 genemde to Drihtnes gehlote, oððe þæt heora Drihten sy heora gehlot, ealswa hit gewritten is be Drihtne 32 sprecendum, ‘Ic eom,’ cwyð Drihten, ‘heora yrfewerdnys.’ For þi gerist þæt þa þe God habbað to yrfewerdnysse, þæt hig hogion þæt hi Gode þeowian butan woroldhremminge, 7 habban þurh eadmodnysse þearfan gast, þæt hi rihtlice magon cweðan mid þam sealms- 36 sceope, ‘Drihten is dæl minre yrfwerdnysse.’

LXII. *De regulis clericorum.*

His igitur lege patrum cauetur ut a uulgari uita reclusi a mundi uoluptatibus se [p. 125] abstineant, nec spectaculis nec pompis 4 intersint; conuiua publica fugiant, priuata non tantum pudica, sed et sobria colant. Vsuris nequaquam incumbant, neque turpium occupationes lucrorum fraudisque cuiusque studium appetant. Amorem pecunie quasi materiam cunctorum criminum fugiant. 8 Secularia officia negotiaque abificant; honorum gradus per ambitionem non subeant. Pro beneficiis medicinę Dei munera non accipiant. Dolos et coniurationes caueant, odium et emulationem atque detractionem inuidiamque fugiant. Non uagis oculis, non 12 infreni lingua, aut petulantи tumidoque gestu incedant, sed pudorem ac uercundiam mentis simplici habitu incessuque ostendant. Obscenitatem etiam uerborum sicut et operum penitus execrentur. Viduarum et uirginum uisitationes frequentissimas fugiant, contubernia extranearum feminarum nullatenus appetant. Castimoniam quoque inuiolati corporis perpetuo studio (studio *not in M.*) conservare studeant, aut certe unius matrimonii uinculo federentur, exceptis his canoniciis qui uictu et uestitu potiantur (exceptis . . . 20 potiantur *not in M.*). Senioribus quoque debitam prebeant obedientiam neque ullo iactantię sue studio semetipsios (*M. ipsos*) attollant. Postremo in doctrina, [p. 126] in lectionibus, in psalmis, in ymnis, in canticis, exercitio iugi incumbant. Tales enim esse 24 debent qui diuinis cultibus sese mancipandos exhibere studeant (*M.-dent*), scilicet ut dum scientię operam dant, doctrine gratiam populis amministrent.

LXII. *Be preosta regule.*

28 Warnion preostas be haligra fædra bysne þæt þa þonne hi fram woruldlicum life beoð ascyrede, þæt hi eac hi sylfe þonne fram woroldlustum forhæbbon, ne ne beon betwyx woroldsceawungum 7 glengon; forfleon hi opene gebeorscipas, 7 lufion syndrie 7 32 clænllice 7 syfre. Ne higion hi on feohgafole ne an fracodliera gestreona bysga, ne nanes fracodes georneornysse ne gewilnion hi. 36 þa lufe feohgestreona forfleon hi swilce antimber ealra leahtra. Aworpan hi woroldþenuncga 7 mancguncga; 7 ne gestigon hi nanes hades wurðmynt þurh gyfernysse. 7 for godnyssum Godes læcecræftes ne anfon hi eaðlices (leans). Warnian hi wið fals 7 lease aðas, 7 forfleon hatunge 7 æfst 7 tælinge 7 andan. Ne

ne gán hi goretyndum eagum, ne mid ungemidludre tungan, oððe maffigendre ne prutlicre stæppincge, ac æteowien clænlice sydefulnysse modes mid heora bilwittan gyrlan 7 færelde. 7 ascunion hi worda fracodnysse ealswa wel swa [p. 127] weorca. 7 forfleon 4 gelomlice neosunga wydewena 7 mægdena, 7 nateshwon ne gyrnon fremdra wifa geþoftscipes. Gehicgon hig eac þæt hig gehealdon syngalre heordnysse heora clænnyssse ungewemmedum lichaman, oððe witodlice beon geserlæhte þære gefæstnuncge anes gesynscypes, 8 butan þam canonican þe on cyrelife sittað. 7 æteowion heora ealdrum rihtlice hyrsumnysse, 7 ne ahebbon up hig sylfe mid nanon gylpe. 7 syngalre geornfulnysse þæs huru gymon þæt hi beon abysgode an lare 7 an rædingum 7 an sealnum 7 an lofsan- 12 gum 7 an Godes heringum. 7 swylce hig sceolon beon þæt gecneordlæcon þæt hi hi sylfe an Godes bigenege geþeowien, þæt þonne hi æfter wisdomes gewitte deorfað, þæt hi eac þam folce magon wisdomes gife gelæstan. 16

### LXIII. *De generibus clericorum.*

Duo sunt genera clericorum : unum ecclesiasticorum sub regimine episcopali decentium ; alterum acephalorum, id est sine capite, quem sequantur ignorantium. Iam (Iam *not in M.*) hos neque 20 inter laicos secularium officiorum studia, neque inter clericos religio retentat (*M.* retentat) diuina, sed solutos atque oberrantes sola turpis uita et uaga complectit. [p. 128] Qui quidem nullum metuentes, explendo (*M.* -dað) uoluptatis suę licentiam con- 24 sectantur ; quasi animalia bruta, libertate ac desiderio suo feruntur habentes signum religionis, non officium. Ypocentauris similes sunt, qui nec equi [*nec*] homines, ‘mixtumque,’ ut ait propheta (*M.* poeta), ‘genus proliisque biformis.’ Quorum quidem sordida 28 atque infami numerositate satis semperque (*M.* superque) nostra pars occidua pollet.

### LXIII. *Be preosta cynrene.*

Twa cynrynu preosta synt: an is mynsterlicra, þe under 32 bisceopes gymene wuniað; oðer is acephalorum, þæt is heafodleas ; nyton hwæm hi folgiað. Þas ne beoð naðer ne an woroldþenungum mid læwedum mannum, ne mid preostum an þære godcundan æwfæstnysse, ac abroðene 7 fleardigende hi folgiað fracedum life 36

9 *cyrelife]* r alt. f. n.

7 widscryðlum. Hi ne andrædað him nanne man, ac gefyllað  
heora lust be his leafe 7 þam fylgað ealswa gewitlease nytenu for  
freedome heora gewilnunge, 7 habbað æwfæstnysse beacen 7 na  
4 þa þenunge. Hi sind gelice ypocentauris, þa ne synt naðer ne  
hors (ne) men, ac synt gemenged, swa se bisceop cwæð, ‘Ægðer ge  
cynren ge tudor is twybleoh.’ Þæra sceanda 7 þæra swæma  
mænigeo wæs æfre ure westdæl afylled.

8 LXIII. *De sacerdotibus peccantibus.*

[p. 129] Presbiter aut diaconus qui in fornicatione aut peririo  
aut furto aut homicidio captus est deponatur, non tamen com-  
munione priuetur, dicit enim scriptura, ‘Non iudicabit Dominus  
12 bis in idipsum.’

LXIII. *Be mæssepreostum þe syngiað.*

Mæssepreost oððe diacon þe an forligere oððe an manaðe oððe  
an stale oððe an manslyhte beo befangen, aworpe ma hine of his  
16 hade, 7 na forbeode ma him huselgang, for þam þæt gewrit ewyð,  
‘Ne wrycð Drihten tuwa ænne gylt.’

LXV. *Ut presbiter habeat unam ecclesiam.*

Presbiter non amplius quam unam ecclesiam habeat, sicut et vir  
20 unam uxorem.

LXV. *Be þam þæt mæssepreost ane cyrcan hæbbe.*

Næbbe se mæssepreost na ma þonne ane cyrcan, þe ma þe se  
wer mot habban butan an wif.

24 LXVI. *Ut clericu nuptialia coniuia uitent.*

Presbiteri, diacones, subdiacones, uel deinceps, quibus ducendi  
uxores licentia non est, alienarum nuptiarum consortia euitent,  
neque his cętibus amisceantur ubi amatoria et turpia cantantur,  
28 aut ubi obsconi motus corporum choris et saltationibus efferuntur,  
ne auditus et obtutus sacris mysteriis denudatus turpium [p. 130]  
spectaculorum atque uerborum contagione polluantur (*M.*-atur).

LXVI. *Be þam þæt preostas ne beon aet gyfifeormum.*

32 Mæssepreostas 7 diaconas 7 subdiaconas 7 þa þe wifian ne  
moton, forbigan hi eac oðra manna gyfta, ne ne beon an þam  
gefersetypum þær ma wogerlice leoð 7 tællice singe, oððe þær

5 ne wr. o. l. by a diff. hand.

lichamana beoð fracodlice gebærū mid saltingum 7 tumbinegum,  
þe læs þe se hlyst 7 seo gesihð wurðe bescyred þæra haligra  
geryna, 7 wurðe gefyled mid besmitenysse fracodlicra wurda 7  
wlatuncga. 4

LXVII. *De eo quod non per ambitionem sacerdotium appetendum.*

Sicut qui inuitatus renuit, quesitus refugit, sacris est altaribus  
remouendus (*M.* offerendus), sic qui ultiro ambit uel inopportunus 8  
(*M.* importunus) se ingerit, est procul dubio repellendus. Nam  
qui nititur ad altiora descendere, quid agit nisi ut crescendo de-  
crescat? Cur non perpendit quia benedictio illi in maledictum  
conuertitur? 12

LXVII. *Be þam þæt nan preost ne gyrne mæssepreosthades.*

Ealswa se þe ma laðað 7 wiðcwyð, 7 se þe ma secð 7 forflyhð,  
bið to gefyrðringe to Godes wefode, swa butan twy byð to  
awor [p. 131] penne se þe þæs his wylles gyrmð oððe hit 16  
gemahlice secð. Witodlice se þe hogað to ricetere to becumene,  
hwæs elles cepð he, butan hu he mage þeonde misþeon? Hwi ne  
undergyt he þæt him byð gecyrred seo bletsung to awyrged-  
nysse? 20

LXVIII. *De eo quod remouentur presbiteri ab officio suo.*

Hi autem presbiteri qui in presbiterio suo filios genuerint,  
remoueri ab officio suo debent.

LXVIII. *Be þam for hwi man aworpan scyle mæssepreostas.* 24

Da mæssepreostas þe an heora mæssepreosthade bearn gestry-  
non, beon hi ascyrede of wurðmynte heora þenunge.

LXIX. *Pro infirmis orare et unguere eos oleo precipitur.*

Iacobus apostolus scripsit, ‘Infirmatur quis in uobis, inducat 28  
presbiteros in domum suam, et orent super eum, unguentes eum oleo  
infirmorum (infirm. not in *M*) in nomine Domini. Et oratio fidei  
saluabit infirmum, et suscitauit eum Dominus. Et si in peccatis  
fuerit, remittentur ei.’ Quod non est dubium de fidelibus egrotan- 32  
tibus accipi uel intelligi debere, qui sancto oleo perungui possunt, quo  
ab episcopo confecto, non solum sacerdotibus, sed omnibus [p. 132]

15 *twy*, so MS.

uti christianis licet in sua aut in suorum necessitate unguendis. Nam idcirco presbiteris dictum est, quia episcopi, occupationibus aliis impediti, ad omnes languidos ire non possunt. Ceterum si episcopus 4 potest aut dignum ducem (*M. dicit*) a se uisitare (*M. -tandum*), et benedicere et tangere chrisma (*M. -mate*) confitentem sine cunctatione potest, cuius est chrisma conficere. Nam poenitentibus istud fundi non potest, quia genus est sacramenti; nam quibus 8 reliqua sacramenta negantur, quomodo unum genus posse putatur concedi?

LXIX. *Be þam þæt man for seoce gebiddan sceal 7 hi mid haligum ele smirian.*

12 Sanctus Iacobus se apostol cwæð, ‘Gif eower hwylc beo geuntrumod, læde mæssepreostas into his huse, 7 gebiddon for hine 7 smyrión hine mid hele an Drihtnes naman. 7 gebed þæs geleafan gehælð þone untruman, 7 hine Drihten arærð. 7 þeah he an 16 synnum sy, hi beoð him forgifene.’ Þæt is untwy to understandenne be geleaffullum seocum þe man smyrian mæg mid halgum ele þe biscopas halgiað, 7 þæs moton ealle cristene men notian to heora neode 7 to heora freonda onsmyrunge. For þi hit 20 is gecweden be mæssepreostum, [p. 133] for þam þe bisceopas beoð mid oðrum unæmettan abygode þæt hi ne magon to eallun seocum faran. Ellicor for wel se bisceop mot þe þone ele halgað, þone andytte smyrian, gif he hine wurðne læt his neosuncge 7 his 24 bletsunge 7 his hrininge. Ne mæg ma na dædbeterum þis don, for þan hit is an þæra haligerna; 7 þam þe oðre haligerna beoð forwyrnde, hu mæg ma him þæs anes tipian?

LXX. *Oblationes in domibus offerri non oportere.*

28 Non oportet in domibus oblationes celebrari ab episcopis uel a presbiteris.

LXX. *Be þam þæt man ne mæssie on unhalgedum huse.*

Ne gebyrað biscopum ne mæssepreostum þæt hi on unhalgedum 32 husum mæssion.

LXXI. *Quomodo benedicendi sunt sponsus et sponsa.*

Sponsus ac sponsa cum præcibus et oblationibus a sacerdote

<sup>14</sup> *hele*, so MS.      <sup>21</sup> *eallun*, so MS.      <sup>24</sup> Over *hrininge* is wr. (by the scribe ?) *aethrininge*.

benedicantur, et legibus sponsentur ac doceantur, et a paranimphis custodiantur, et publice sollempniterque accipientur (*M.* et legibus sponsa dotetur, et a p. custodiatur; et p. s. accipiatur). Biduo etiam ac triduo abstineant, et doceatur eis ut castitatem inter se 4 custodian; certisque temporibus nubant ut filios non spurious, sed hereditarios Deo et seculo generent.

### LXXI. *Be þam hu man [bletsian] sceal brydguman 7 bryde.*

[p. 134] Brydguman 7 bryde mid gebedum 7 mid ofringum mæsse- 8 preost sceal bletsian 7 weddian hi .7 betæcan hi be lagum, 7 þa drihtealdormen hi healdon, þæt hi ma eawunca nyme. 7 forheðbon hi twegen dagas oððe þry, 7 leornion betwyx þæt hi cunnon clænnysse healdan; 7 hæmon rihtlicum timum þæt hi þa bearn 12 begyton þe for Gode 7 for worolde wyrðe beon yrfeheardnysse.

### LXXII. *De sollempnitatibus precipuis colendis.*

In sollempnitatibus precipuis, id est in Natale, et in Octauis (*M.*-va), et in Epiphania Domini, et in Pascha, et in Ascensione 16 Domini, et in Pentecosten, et in sanctorum festiuitatibus: id est Sancti Stephani, Beati Iohannis euangeliste, et in festiuitate infantium, et in Purificatione, et in Assumptione sancte Mariæ. Similiter in beatorum apostolorum festis, et Sancti Iohannis 20 bæbtistæ, et Sancti Laurentii, et Sancti Martini, siue et [in] natale cuiuslibet sancti cuius honor in qualicunque parrochia specialiter celebratur, plenarium officium celebretur, et bis reficiatur.

### LXXII. *Be þam hu man healice freols sceal wurðian.*

24

An healicum freolsum, þæt is an middan wintra, 7 an þone eahtoðan mæssedæg, 7 an Twelftan dæg, 7 an Easterdæg, 7 an [p. 135] Cristes upstige, 7 an Pentecosten, 7 an heahmæssedagum: þæt is Sancte Stephanus, 7 Sancte Iohannes þæs godspelleres, 7 28 þara haligra cilda, 7 Candelmæsse, 7 Sancta Marian forðsið, 7 þara twelf apostola, 7 Sancte Iohannes þæs fulwihtres, 7 Sancte Laurentius, 7 Sancte Martinus, 7 swa hwylces sanctes mæssedæg swylce an þære scyre beo synderlice wurðod, hæbbe ma to eallum þysum fulle 32 þenunge, 7 eton tuwa on dæg.

### LXXIII. *De decimis dividendis.*

Sacerdotes populi suscipiant decimas, et nomina eorum quicun-

12 Over hæmon is wr. in a diff. (?) hand *gifting*.

que dederint scripta habeant super altare; et ipsas decimas secundum auctoritatem canonicam coram testibus diuidant, et ad ornamentum ecclesię primam eligant partem, secunda (*M. -dam*) autem per manus fidelium ad usum pauperum atque peregrinorum misericorditer cum omni humilitate dispensentur (*M. -sent*), tertiam uero partem sibimetipsis soli sacerdotes reseruent.

LXXIII. *Be þam hu man teoþincga sceal dælan.*

8 Da mæssepreostas underfon þæs folces teoðuncga 7 habbon ealra þera syllendra naman gewritten ofer heora wefod; 7 þa sylfan teoðuncga dælon be gewitnysse æfter þære ealderlican ge-[p. 136]setednysse, 7 nimon þone forman dæl to bote cyrican 12 wlates, 7 þone oðerne dæl betæce ma getrywon mannon, þæt hig hine eadmodlice dælon þarfum 7 aelpeodigum, 7 þone þriddan dæl healdon him sylfon.

LXXIII. *Ut presbiteri per diuersa ab episcopis aut a laicis 16 indiscrete non mittantur.*

Statutum est ut presbiteri, sicut actenus factum est, indiscrete per diuersa non mittantur, nec ab episcopis nec ab aliis prelati nec etiam a laicis, ne forte, propter eorum absentiam, et animarum 20 pericula et eclesiarum in quibus constituti sunt neglegantur officia.

LXXIII. *Be þam þæt naðer ne biscopas ne læwede men ne sendon mæssepreostas butan gesceadwisnysse nahwæðer.*

We habbað gesett þæt naðer ne biscopas ne ealderas ne læwede 24 men ne sendon mæssepreostas butan gesceadwisnysse, swa ma ær þissum dyde, þi læs an heora æ[f]werdnysse þa sawla frecednysse þolgion þe an heora gymene beoð, 7 þære cyrican þenunge beon forgymede þe hi ofer beoð gesette.

28 LXXV. *De illis qui soli missas contra canonicam auctoritatem canere presumunt.*

Statutum est ut nullus presbiterorum solus mis[p. 137]sam ce[le]brare presumat, quia nec uerba Domini Saluatoris quibus 32 misteria corporis et sanguinis sui discipulis celebranda tradidit, nec apostoli Pauli documenta declarant, nec in ipsis Actibus apostolorum, si enucleatim legantur, ita fieri debere ullo modo inuenitur. Nam etsi interrogatus aut contemptus huiusmodi

12 getrywe. 25 æwerdnysse.

corporis et sanguinis Domini solitarius consecratur (*M. -tor*) fuerit, qui[d] respondere poterit? Quibus enim dicit, ‘Dominus uobiscum’? Aut [a] quo illi respondet, ‘Et cum spiritu tuo?’ Uel pro quibus supplicat Deum, dum dicit, ‘Memento, domine, famulorum famularumque tuarum et omnium circumadstantium,’ cum nullus circumstet? Quę consuet[ud]o apostolice et ecclasiastice auctoritati contraria eradicanda et funditur (*M. -tus*) extirpanda est a Domini sacerdotibus. Et si quis hoc deinceps facere pre- 8 sumpserit, gradus sui periculo subiacebit.

LXX[V]. *Bē þam mæssepreost[e] þe ana mæssad ofer þa haligan gebodu þe þæt forbeoduð.*

We habbað gesett þæt nan mæssepreost ne gedyrstlæce ana to 12 mæssienne, for þan hit ne swytelað ures Drihtenes 7 ures Hælendes word þa he his leorningnihtum betæhte to wurðienne þa halgan gerynu his lichaman 7 his blodes, ne Sancte Paules lara. Ne eac ma ne fint þæt hit swa mage beon an þære bec þe we Actus aposto- 16 lorum hatað an Le[p. 138]den, þæt is an Englisc þæra apostola dæd, þa hwile þe hi ætsomne wæron æfter Cristes upstige—þa þa boc angitlice spiriað 7 arædað. Gif we ahsiað nu þone þe þus oferhidlice ana halgað Drihtnes lichaman 7 his blod, hwæt wile 20 he secan? Hwa andswarað him? Oððe to hwam sægð he, ‘Dominus uobiscum,’ þæt is an Englisc, ‘Drihten se mid eow.’ Oððe hwa andswarað him þonne ma cwið, ‘Et cum spiritu tuo,’ þæt is an Englisc, ‘J sy he eac mid þinum gaste.’ Oððe for hwilce 24 þingað he to Gode, þonne he cwið, ‘Gemun þu, Drihten, þinra þewa 7 þira þeowenna 7 ealra þæra þe her abutan standað,’ 7 þær nan ne stent? Þæs gewuna þe is wiðerweard wið þa apostolican gesetednysse, he is to forceorfenne 7 grundlinga to awyrtwalgenne 28 fram Drihtnes sacerdon. J gif hit heonanforð geþristlæce hwa to donne, hæbbe him to frecednysse þæt he his hades þolige.

LXXVI. *Ut presbiteri inconsulto episcopo non constituantur in aecclesiis, uel de aecclesiis expellantur ab aliquo.*

32

Statutum est ut sine auctoritate uel consensu episcoporum presbiteri in quibuslibet ecclesiis non constituantur, nec inde expellantur. Et si quis [p. 139] deinceps hoc facere temptauerit, sinodali sententia districte feriatur.

36

10 LXX.—*mæssepreost.* Cp. p. 7.22 *se, so* MS.

LXXVI. *Be þam þæt nan mæssepreost ne beo geset to nare cyrcan butan biscopes le[a]fe, ne eft þanon adryfen butan his leafe.*

4 We habbað gesett þæt ma ne sceal mæssepreostas to nanre cyrcan gesettan, ne eft þanon don butan þæs bisceopes leafan 7 dihte. 7 gif hwa hit heononforð beginne to donne, styre ma him be þæs sinoðes strece.

8 LXXVII. *De libris quos unusquisque secum in ecclesia habere debent (M. -bet).*

Hi sunt libri quos habere debet unusquisque sacerdos in sua ecclisia, per quos missas et epistolas seu euangelium uel baptisterium 12 seu penitentiale aut circulos annorum siue lectiones nocturnales intelligi potest. Si quis tales non habuerit, ab ecclisia degradetur, quia in illo completur quod in libris legitur, ‘Canes muti non possunt latrare.’ Hi sunt mali presbiteri qui concupiscunt accipere 16 pastorale ministerium eclesie, nec tamen possunt ad populum predicare.

LXXVII. *Be þam bocum þe ælc mæssepreost sceal habban on his cyrcan.*

20 Das bec sceal habban ælc mæssepreost an his cyrcan, þe he mæge on mæssian, [p. 140] 7 pistel 7 godspel an rædan, 7 fulluhtian, 7 dædbote tæcan, 7 geares ryne be gerime seccan, 7 an uhtan rædan. Gif þonne hwilc preost þas næbbe, þolige he þæs cyrclican 24 hades for þam an him bið gefyllled þæt on bocum is gerædd, ‘Dum[b]e hundas ne magon beorcan.’ Þæt synt þa yfelan mæssepreostas þe gewilniað to underfonne þone healican ealdordom 28 þære cyrcan, 7 swa þeah ne cunnon folce heora þearfe bodian.

28 LXXVIII. *De non suscipiendis alterius aeclesie clericis, et de susceptoribus eorum ab[s]que litteris commendatis (M. -datitiis) uel testibus a clericis in eadem aeccllesia militantibus.*

Iam constitutum est quod (quod *not in M.*) non licere in alterius 32 ciuitatis ecclisia uel in potestate laicorum clericos militare, missas cantare, aut baptizare, sed ibidem permanere in qua [a] principio meruerunt ministrare; extraneos qui nisi a patria ad aliquam eccliam pro necessitate uenerint. Qui uero episcoporum aut

<sup>2</sup> lefe. Cp. p. 7<sup>11</sup>.    <sup>23</sup> cyrc-] the *i* wr. by a diff. hand?    <sup>25</sup> Dume.

laicorum post hoc constitutum alterius ecclesię clericum susciperit, nisi ad excusandum rationabiliter, placuit a cūmmunione suspendi, et eum qui suscipiat, et qui susceptus est, quōusque clericum ad suam fecerit reuerti ecclasiām. 4

[p. 141] LXXVIII. *Be þam þæt nan mynstræ ealdor ne underfo  
oðres mynstræ preost butan swyteluncge, 7 be þæra steore þe hit  
abrecað.*

We habbað gesett þæt preostas nagon to wunigenne ne to 8  
mæssigenne ne to fulligenne an nanre cyrcan þe to oðre burge  
gebyrige ne an nanes læwedes mannes anwealde, ac þurhwunian  
þær hig ærest had underfengon, butan hwile heora to oðre cyrcan  
for hwylcere (neode) cume. Gif þonne ofer þas gesetnysse bispoca 12  
hwilc oððe læwedra manna oðre cyrcan preost underfehð, butan  
he hine mid gesceade betelie, us licað þæt ma amansumige ægðer  
ge þone þe hine underfehð, ge þone þe þær underfancgen bið, oð  
þæt he gedo þæt se preost ham fare to his agenre cyrcan. 16

LXXIX. *Aepistola cuiusdam deicole in Christi nomine missa ad  
sacerdotes et clericos predicationis atque instructionis causa ipsius  
(M. ipsis) directa.*

Dilectissimis sacerdotibus aeclesiarum Christi presulibus et 20  
cunctis clēris omnibus (*omn- not in M.*) in easdem (*M. eisdem*)  
ubique ei famulantibus, et deicolis omnibus in totum mundum  
degentibus, aeternam in Domino Saluatore nostro salutem. Nouerit  
igitur dilectio uestra quod semper sollicitus sum et ualde [p. 142] 24  
nosse desidero de salute ac sanitate et uita uestra. Deus autem  
omnium nostrum uestrumque pium adimpleat desiderium in gloriam  
et uitę sanctę disciplinam. Ergo cum simus dominice plebis  
superna miseratione rectores, studiosius nos conuenit Dei presidium 28  
pro eorum sepe cogitare salute qui nobis commissi esse uidentur  
nec (*M. ne*) de creditis [*atque*] frustratis, quod absit, animabus  
insidiis antiqui hostis, nisi succedat preueniendo de offensis cor-  
rectionem (*M. correctio*), districtam cogamur ante omnium pasto- 32  
rem soluere rationem. Unde rogamus uos ut iuste et pie sancteque  
uiuentes, ceteris fidelibus in exemplum sitis, et casto corde et  
corpore sub regula canonica uiuatis. Et propterea (*M. praeterea*)  
peto ut consideretis et ante mentis et corporis oculos semper 36  
habeatis, quid sumus nos et uos. Nonne homines sumus? Et  
unde homines nisi de humo? Et quid est homo (*M. humus*) nisi  
puluis et cinis? Et quid erimus nisi quod dictum est, ‘Christus

cum aparuerit, si bene egerimus, ‘similes ei erimus,’ hoc est  
 inmortalitate et eternitate? Abnegemus quod sumus, ut incipia-  
 mus esse quod non sumus. Ergo omne bonum a summo Deo  
 4 sperandum est, quia nisi Dominus edificauerit domum, in uanum  
 laborant qui edificant eam. Et nisi Dominus custodierit ciuitatem,  
 frustra [p. 143] uigilant qui custodiunt eam. Nos ergo petamus,  
 queramus, pulsemus, quia qui petit accipit, et qui querit inuenit,  
 8 et pulsanti aperietur. Cogitemus semper ultimum diem nostri  
 exitus, ornemus finem nostrum, et componamus diligenter uitam  
 nostram, et quantum incerti sumus de obitus nostri die, tantum  
 parati simus in actione nostra bona, ut quandocunque uenerit, nos  
 12 semper paratos inueniat. Consideremus et pensemus quam distri-  
 ctus uenturus est iudex, qui non solum operum sed etiam cogita-  
 tionum exactor apparebit. Laboremus in opere Dei quantum  
 possumus, siue (*M. si non*) quantum debemus, quoniam ut ait  
 16 apostolus, ‘Non sunt condigne passiones huius temporis ad futuram  
 gloriam que reuelabitur in nobis.’ Qua de re satagendum est  
 nobis omnibus (*M. et omnibus*) fidelibus ut ad ipsam gloriam  
 fideliter curramus. Uestram quoque, o sacerdotes fratresque  
 20 dulcissimi, moneo sollertia, ut reminiscamini quam magna  
 suscepta habetis onera. Animarum namque curam suscepistis,  
 ideo securitatis uitam deponite, que inutilis est animę et corpori,  
 quoniam qui animas susceperunt ad regendum, parare se debent  
 24 ad rationem reddendam in conspectu Dei. Idecirco in quantum  
 pręualetis, tam uerbo quam exemplo, ut prediximus, ammonere  
 non cesseritis uobis commissas oues, ut in iudicio cum propheta  
 absolu[*p. 144*]ti dicere possitis, ‘Domine, iustitiam tuam non  
 28 abscondi in corde meo. Ueritatem tuam et salutare tuum dixi.’  
 Diem ultimum cogitate, et regulam uestram conseruate, uilificationem  
 32 uestram [*c.*]ompensate, quia de omnibus qui uestra negle-  
 gentia perierint rationem eritis reddituri in die iudicii. Et ut  
 de negotio lucrum reportetis et prēmium, oportet uos magis  
 prodesse quam preesse. O spiritales sacerdotes, diligitе clerum et  
 populum uestrum, et nullo modo uobis estimetis propinquiores esse  
 parentes quam qui uobiscum in domo Dei et opere demorantur,  
 36 quia ubi amor et dilectio est spiritalis, ibi Deus mediator inhabitat,  
 qui dixit, ‘In hoc cognoscent omnes quia mei estis discipuli, si  
 dilectionem habueritis ad inuicem.’ Uestramque fragilitatem  
 humiliiter considerate, et infirmorum curam atienter portate. In

imperio uestro moderati sitis, ut regula edocet. Similiter moneo ut opera quę iniungitis discernetis et temperetis. Discretionem uestram semper cogitate, ut quod fecerint subiecti uestri absque murmure faciant, ut et animę saluentur, et corpora supra modum 4 non grauentur. Moneo et omnes clerros uobis subiectos ut uobis humiliter obędiant, et regulam canonicam pro uiribus adimplere [p. 145] satagant, et absque murmuratione imperio uestro subiaceant, Dominoque dulciter seruant, quoniam omnis homo potesta- 8 tibus sublimioribus suisque prepositis subditus esse debet, quanto magis serui Dei obędire humiliter prepositis suis debent? Moneo etiam ut regulę canonice memores sint, eiusque pręcepta ante oculos semper habeant. Nam quis scit quod contingat sibi in hac 12 uita, aut quis umquam inobędiens ad bonum finem peruererit? Nobis uero pauor incutitur non modicus, dum legimus sanctorum multorum in (*in not in M.*) finem fuisse periculum, et post tantos labores conquisitos etiam de summis ad ima esse precipitatos, 16 quorum casus noster debet esse profectus. Siquidem et primum hominem per inobędientiam cecidisse legimus. Multa siquidem atque innumerabilia de his colligi possunt, sed nobis ista modo sufficiunt, ut in his caueatis ne inobędientiam in aliquo christicola 20 conferetis. Non uobis delectentur delicie superflue, nisi quantum corpus sustentare uidetur, et non quantum uoluntas humana appetere temptatur. Nolite esse cultis uestibus adornati, sed simplici modo necessitatibus corporis contenti. Sic habeatis disci- 24 plinam, ut non amittatis animam. Nolite esse obliuioni dediti, nec nulla (*M. ulla*) securitate adhibiti, sed tam corporis quam [p. 146] animę alimenta preparate uobis clerisque subiectis uestris, ut leti semper uobiscum Christo seruant, sub cuius seruitio se 28 tradiderunt, ut in futuro mercedem recipiatis, et uocem Domini audiatis, ubi dicatur (*M. dicitur*), ‘Quia super pauca fuisti fidelis, supra multa te constituam, intra in gaudium Domini tui.’ Ad quod gaudium me peccatorem et uos omnes una cum omnibus 32 uobis commissis, Dominus et Saluator noster, precibus omnium [sanctorum] suorum, perducere inlesos in uitam aeternam dignetur, qui uiuit et regnat in eternum in seculorum. Amen.

LXXVIII. *Dis ærendgewrit sende sum Cristes þegen to mæsse- 36 preostum 7 to oðres hades preostum to heora lifes rihtincge.*

Ðam leofestan mæssepreostum Cristes cyrigan 7 biscopum 7

eallum gehadedum endebyrdnyssum þe an þam sylfan godcundan  
 þeowdome drohtniað geond ealne middangeard ic sende ece gretinge  
 an Drihtne, urum Hælende. Wite eower lufu þæt ic eom fr̄efriend  
<sup>47</sup> swiðe wilnige þæt ic wite eowre hæle 7 eowres lifes gesund-  
 fulnysse. Se God þonne, þe is ure ealra gemæne, gefylle mildelice  
 eowre gewilnunge to his wuldre 7 to haligre lare eowres lifes.  
 Eornostlice nu we þurh þa uplican mil(d)nysse syn recceras þæs  
<sup>8</sup> godcundan folces, us gedafenað þæt we geornlice 7 gelome þenceon  
 ymbe þara [p. 147] hæle þe us betahte synt, 7 Godes gescyldnysse  
 biddon, þe læs we beon genydde beforan þam ecean hyrde þæt we  
 stranglic gescead agyldon, gif we þurh deofles searocræftas wurðað  
<sup>12</sup> æt þam sawlum beswicene, butan we þone gylt mid rihtlæcinge  
 forehradion. For þi þonne we biddað eow þæt ge rihtlice 7  
 aewfæstlice 7 haliglice libbon, 7 beoð eallum geleaffullum to bysne,  
 7 libbað clænre heortan 7 clænon lichaman an eowrum preostregole.  
<sup>16</sup> ¶ gyt ic bidde þæt ge besceawion 7 hebbon æfre atforan eowres  
 modes eagum 7 eac eowres lichaman, hwæt we 7 ge syn. Hu ne  
 syn we men? ¶ hwanon syn men butan of moldan? ¶ hwæt is  
 molde butan dust 7 axan? ¶ hwæt beo we gif we willað wel,  
<sup>20</sup> butan swa us behaten is þurh þæs apostoles cwyde, ‘Donne Crist  
 ætiweð, þonne beo we him gelice,’ þæt is undeadlice 7 ecelice. Uton  
 wiðsacan þæs þe we syn, þæt we begynnon wesan þæt we gyt ne  
 syn. Eornostlice aēlc góð is to hihtenne fram healicum Gode, for  
<sup>24</sup> þam butan God þa burh getimbrīe, an idel deorfað þa þe hi tim-  
 briað, 7 buto God þa burh gehealde, an idel waciað þa þe hi healdāð.  
 Uton we þonne biddan 7 utor secan 7 utor enyssan, for þan se ðe  
 bitt, he anfehð, 7 se ðe secð, he fint, 7 þam þe [p. 148] cnyst, bið  
<sup>28</sup> antined. ¶ geþencean we æfre þone ytemestan dæg ures forðsiðes, 7  
 utor geornlice gelogian ure lif, 7 swa micelum swa we syn ungewisse  
 þæs dæges ures endes, swa miclum beo we gearwe an ure godan  
 dæde, þæt swa hwænne swa he cume, þæt he us gearwe finde. Uton  
<sup>32</sup> besceawian 7 apinsian hu strec dema cymð, þe na þæt an weorca,  
 ac eac swytle geþohta scrudnere wile beon. ¶ utor swincan an  
 Godes worce swa miclum swa [we] magon, 7 swa swa we sceolon,  
 for þan, ealwa se apostol cwæð, ‘Ne sint to wiðmetenne þa  
<sup>36</sup> þrowunga þisse tide to þam toweardan wuldre þe biðætywed an us.’

3 an] 7 MS.

7 þæs] þ MS.

14 After eallū a letter erased.

16 hebbon, so MS

19 willað wel] the b and a are in a diff. hand.

25 buto, so MS.

35 wiðmetene.

For þi þonne is to gehicenne us eallum geleaffullum þæt we to þam wuldre geleaffullice yrnan. Eac ic myngie eowre geornfulnysse, þe synt Godes sacerdas 7 mine leofan broð[or], þæt ge gemunon hu micle byrðena ge habbað underfangen. Witodlice 4 sawla gymene ge underfengon; for þi aworpað eowres lifes orsorhnysse, þe is unnyt ægðer ge sawle ge lichaman, for þam se þe sawla underfehð to recenne, he sceal gearcian hine sylfne to agyldenne heora gescead an Godes gesihðe. For þi þonne swa 8 miclan swa ge magon, mid worde 7 mid bysne, swa we bufan sædon, ne ablynnon ge [p. 149] to myngyenne þa eow betælthan sceap, þæt ge an þam dome freolice mid þam witigan magon cweðan, 'Drihten, þine rihtwisnysse ne behidde ic an minre heortan. 12 Þine soðfæstnysse 7 þine halwendnysse ic sæde 7 cyðde.' Geþencað þone ytmostan dæg, 7 healdað eowerne regol, begymað eowre scyre, for þam on domes dæg ge sceolon agyldan gescead be eallan þam þe losiað þurh eowre gymeaste. 16 Þeow gebyrað þæt ge framion swiðor þonne ge wealdon mid prytton, þæt ge magon gestreon 7 mede bringon of eowre mangunge. Eala ge gastlican sacerdas, lufiað eowre preostas 7 eowre folc, 7 (ne) talien ge nateshwon eowre magas eow gesibban þonne þa þe mid eow 20 wuniað an Godes huse 7 an Godes worce, for þan þær þær lufu bið 7 gastlic gesybsumnys, þær bið God to middes, þe sæde, 'An þam ancrawað ealle men þæt ge mine cnihtas beoð, gif ge soðe lufe habbað eow betwynan.' Besceawiað eaðmodlice eowre un- 24 trumnysse, 7 forberað geþildelice þa gemene þæra untrumra. Beoð gemetfæste on eowrum anwealde, swa eower regol tæhð. Swa eac ic myngie þæt ge besceawion 7 gemetecyon þa worc þe ge bebeodað; 7 foreþencað æfre eower gescead, þæt eowre under- 28 þeoddan [p. 150] don butan murenunge þæt hi don sceolon, 7 þæt þa sawla beon gehealdene, 7 þa lichaman ofer gemet ne beon gehef-gode. Ic mingie eac ealle eowre underþeoddan preostas þæt hi eaðmodlice eow hyron, 7 be heora mihtum gehicgen þæt hi gefyllon 32 heora preostregol, 7 butan murenuncge hyrsumigeon eowrum anwealde, 7 hyrsumion wynsumlice heora Drihtne, for þam ælc man sceal beon underþeod ealdrum 7 þam þe ofer hine beoð, hu micele ma Godes þowas sceolon eaðmodlice hiran hira ealdrum? Eac ic 36 mingie þæt hi gemunon þæs preostlican regoles, 7 hæbbon his gebodu æfre ætforan eagan. Witodlice hwa is þæt wite hwæt  
 3 broð 9 ge] we MS. 18 mangungunge. 30 gehealdenne. 38 eagan.<sup>o</sup>

him gesceutan scyle an þis life, oððe hwylc unghyrsum man hæfde æfre gyt godne ende? Us is unlytel broga an beléd, þonne we rædað þæt manigra haligra ende wurdon frecenfulle, 7 æfter 4 miclum gearnuncum þurh manege gedeorf of healicum geþingum to neowelicum besceofene, 7 se heora hryre sceal beon ure geþincðo. Witodlice we habbað geræd þæt se forma man ahreas þurh unhyrsumnysse. Fela 7 unrime we magon ymbe þæt secgan 7 ge- 8 samnian, ac þas bysna us magon to genogon, þæt we warnion þæt nan cristen man ne beo besangen mid unhyrsumnysse. Ne lyste [p. 151] eow þæs oferflowendan welan, butan swa micel (swa ge magon eowerne lichaman an afercian, 7 nas swa micel) swa eower 12 mennisca lust wile wylnian. Ne beo ge to creasum reafum gefrætwade, ac medemlicum be eowres lichaman þe[a]rfe. 7 swa gýmað lare, þæt ge ne forlætan þa sawle. Ne beo ge ofergyttole, ne ne befeolan ge orsorhysse, ac gegearciað eower underþeoddum 16 preostum ægðer ge lichaman bilyfne ge sawle, þæt hi bliðe mid eow wunian an þam Cristes þeowdome, þe hi on þeowian sceolon, þæt ge an þam towerdan mede underfon 7 gehyron Drihtnes stefne, þær he cwyð, ‘þa þu wære an littlum þingum getrywe, ic gesette 20 þe ofer manege þineg, far an blysse þines hlafordes.’ Me synfulne 7 eow ealle 7 (ealle) ure underþeoddan, þurh ealra haligra þingrædene, ure hælenda Crist gelæde ungewemmide an þa blisse, þæt is an ece lif, þær he lifað 7 rixað a butan ende.

24 LXXX. *Alia epistola ad episcopum.*

Dulcissimo domino meo episcopo in Christi nomine salutem perpetuam. Pater dulcissime, bene ualeas in Christo, et illi semper placeas. Saluto te et per te omnes clerros tuos: consolare 28 et conforta eos in seruitio Domini nostri Ihesu Christi in quantum preuales. Moneo prudentiam tuam ut peccantes arguam (*M. arguas*) coram omnibus, ut timorem ceteri habeant. Qui enim proximorum mala respicit et tamen [p. 152] silentio linguam premit, eorum 32 mortis auctor fit, quia eos, quando potuerat, curare noluit. Nos ergo qui in periculo ordine constituti sumus, attendamus ne simus inutiles serui. Illius semper memores simus mandati, qui dixit, ‘Hoc est mandatum meum ut diligatis inuicem.’ In hoc 36 enim mandato omnium salus consistit; hoc cunctis pernecessarium esse constat, et maxime his qui gregem Christi ad regendum

accipiunt. Quapropter, pastor carissime, gregem quem accepisti ad regendum diligenter erudire studeto, et sanctis ammonitionibus eum per pascua uite deducere satage. Habes in omni opere bono Christum adiutorem, sanctos quoque omnes intercessores. Sicut 4 gubernationem et dispensationem in domo Domini habere uideris, ita tibi subiectos bonis moribus ornari contende, et eos [in] diuina laude deuotissime fac consistere; et quod angeli semper agunt in celis, hoc tui cleri iugiter faciant in ecclesiis. Tuum est percipere (*M.* 8 præcipere), illorum obediare; tuum preire, illorum subsequi omnium. Itaque (*M.* subsequi). Omnia itaque in seruitio Dei una debet esse uoluntas, ut una fiat in regno Dei remuneratio. Nullus horis canonice se diuinis subtrahat laudibus, ne propter aliquam neglegentiam alicuius locus in conspectu Dei uacuus inueniatur. [p. 153] Et uerba Dei in ecclesiis intimo cordis affectu proferantur, et cum magna reuerentia Dei omnipotentis officia celebrentur. Omni uerbo (*M.* Omne vero) ministerium Christi humiliter et deuote 16 impleatur. Omnis itaque obedientia in seculi necessitatibus fideliter et strenue peragatur. Fiat equidem inter omnes concordissima pax et sanctissima caritas et deuotio uite regularis. Seniores bonis exemplis et sedula ammonitione erudiant iuniores, illosque 20 diligent ut filios, et illi quasi patres eos honorificant, illorumque omni alacritate obediant preceptis. Tua uero, uenerande pastor, conuersatio omnibus sit exemplum salutis. Caueto ut nec minimus (*M.* Cave ne nimis) quis in tua scandalizetur uita, sed 24 edificetur et roboretur in uia ueritatis, quia tibi ex illorum salute merces iudicabitur eterna. Cani capilli extremum denuntiant properare diem; quapropter paratus esto omni hora in occursum Domini Dei tui. Dilectio fraterna et elemosina miserorum et uite 28 castitas preparent tibi gradum in celo. Festis diebus ueniente ad ecclesiam populo, fac eis predicare uerba Dei. Et quocumque uadis, clerici qui seruitium Dei pleniter peragant, tecum eant, sobrietate ornati, non ebrietate assueti, quorum honestas uite sit 32 aliis doctrina salutis. Curamque ubique [p. 154] habeas, et maxime pauperum, uiduarum, et orfanorum, ut audias in die tremendo a Domino cum aliis elemosinam facientibus, ‘Quamdiu fecistis uni ex his minimis, mihi fecistis.’ Esto miseris ut pater, 36 et causam ad te clamantium diligenter discute; et parce in te peccantibus, ut Deus tuis parcat peccatis. Esto iustus in iudiciis et misericors in debitibus, magister uirtutum, moribus honestus,

uerbis iocundus, uita laudabilis, in omni opere Dei deuotus. Cleros quoque coortare ut sanctas scripturas diligentissime legant, non confidant in lingue notitię (*M.* -*tia*), sed in ueritatis intelli-  
 gentia, ut possint contradicentibus ueritati resistere. Sunt enim  
 tempora periculosa, ut apostolus predixit, quia multi pseudodoctores surgent, introducentes sectas, qui catholicę fidei puritatem impiis assertionibus maculare nituntur. Ideo necesse est  
 ecclesię plus habere defensores qui, non solum uitę sanctitate, sed  
 etiam doctrina ueritatis castra Dei uiriliter defendere ualeant.  
 Has uero pie ammonitionis litterulas non quasi nescienti direxi, sed  
 ut uere caritatis que est in meo pectore fidem ostenderem. Omnipotens Deus te tuosque carissimos clerros in omni bono proficere  
 faciat et ad beatitudinem eterne glorię peruenire concedat, qui  
 regnat in secula seculorum. Amen.

LXXX. *Dis is to þam biscope.*

16 þam leofestan biscope, minon ealdre, an Cristes naman ic sende  
 þurhwunule gretinge. Fæder min leofa, þeoh þu an Criste wel 7  
 lica æfre him. Ic grete þe 7 wið þe ealle þine preostas: frefra hi  
 7 gestrange hi an peowdome ures Drihtnes, hælendan Cristes, swa  
 miclum swa þu mæge. Ic mingie þine snoternysse þæt þu þa  
 gyltendan þreage beforan eallum, þæt þa oðre him adrædon. Se  
 þe gesihð his nyhstena yfelu 7 forhæfð his tungan mid swigan, he  
 bið heora deaðes ord, for þan he nolde hi lacnian, þa þa he mihte.  
 24 Uton we þonne, þe an swa frecenlicre endebyrdnysse syn gesette,  
 warnian þæt we ne wurðon unnytte þowas. J beon æfre gemindige  
 þæs bebodes þe Crist cwið, ‘þæt is min bebot þæt ge lufion eow  
 betwunan.’ Soðlice an þissum gebode wunað ure ealra hæl, 7  
 28 eallum mannum his is neodþearf, 7 swiðost þam þe Cristes ewde  
 underfengon to healdenne. For (þi) þonne, þu leofesta hyrde, þa  
 ewde þe þu underfenge to reccenne, lære hig georne, 7 gehoga þæt  
 þu hi gelæde þurh halige mingunga to lifes læswum. An ælcum  
 32 godum worce þu hæfst Crist þe to fylste 7 his halgan to fore-  
 sprecun 7 to þingerum. Ealswa þu hæfst geweald [p. 156] 7 diht  
 on Godes huse, gediht eac 7 gefrætwa þine underþeoddan mid  
 godum þeawum, 7 gedo þæt hi estfullice wunion on þære godcundan  
 36 lufe, 7 þæt þine preostas don an cyrean þæt englas æfre doð on  
 heofenum. Ðe gebyrað to hatenne, 7 him to hyrsumgenne; þu

25 *we]* ge MS.29 *þi* wr. o. l. by diff. hand.33 -*sprecun*, so MS.

scealt beforan gan, 7 hi ealle folgian. Witodlice an Godes þeow-dome sceal beon an willa, þæt eft beo an (e)dlean an Godes rice. Ne ætfeorrige man hine sylfne æt þam preostlican tidsangum þam godcundlican lofum, þe læs for ænigre gymeleaste heora æniges 4 stede an Godes gesihðe beo æmtig gemett. 7 Godes word an cyrcean sceolon beon forðbrohte of lufe inweardre heortan, 7 þæs ælmihtigan Godes þenunga sceolon beon gemærsoðe mid micelre arwurðnysse. Ælcum worde Cristes þenung eadmodlice 7 estelice 8 beo gefylled. Sy aðc hyrsumnys an woroldneodium getrywlice 7 caifice gefylled. 7 beo betwyx eallum geþwære sybb 7 halig lufu 7 estfullnes lifes be preostregole. Þa yldran mid godum bysnum 7 mid gelomlicre mingunge laeron þa gingran, 7 lufion swa heora 12 bearn, 7 þa gyngran wurðion þa yldran swilce heora fæderas, 7 mid eal[p. 157]re glædnysse hyrsumion heora hæsum. 7 þin drohntnung, þu arwyrða hyr(d)e, sy him eallum to lyfes bysne. Warna þe eac swilce þæt heora nan ne beo geæswicod þurh þines 16 lifes drohntnunge, ac béo gebett 7 gestrangod an soðfæstnysse wege, for þam þe bið getalod ece (med) of heora hæle. Håre hær bodiað þæs æftemystan dæges tocyme: for þi beo þu aðcan timan gearu angean þines Drihtnes tocyme. Broðorlic lufu 7 yrminga 20 ælmyssylen 7 lifes clænnys gegearciað þe gode wununge an heofenum. Freolsdagum, þonne folc to cyrcean cume, gedo þæt man bodige him Godes word. 7 swa hwyder swa þu fare, faron æfre mid þe preostas þe fullice gefyllon þone godcundan þeowdom, 7 þa 24 beon syfre 7 na druncengeorne, þæt heora lifes arwurðnys sy oðerum to lifes bysne. 7 hafa æghwar gymene, 7 swiðost ælmesmanna 7 wudewena 7 steopcylda, þæt þu an þam byfgendlican dæge mid oðrum ælmysdondum gehyre æt Drihtne, ‘Swa hwæt swa ge didon 28 an[um] þissa gyngstra, þæt ge dydon me.’ Beo yrmingum for fæder, 7 þæra neode þe to þe clipion, asmea geornne; 7 ara þam þe wið þe agyltað, þæt God arige þinum synnum. Beo rihtwis an domum, 7 mildheort an gyltum, [p. 158] mægena lareow, an þeawum 32 arwurðe, wynsum an wordum, 7 herigendlic an life, 7 on eallum Godes worce estful. Nyd eac þine preostas þæt hi geornlice leornion 7 rædan halige gewrytu, 7 ne getrywon na an þære tungan getingnysse, ac an þæs andgytes soðfæstnyses, þæt hi magon þam 36 wyðstandan þe angean soðfæstnysse flitan willað. Hit synt nu

8. *þenunge.*

15. <sup>a</sup>*hyre]* d wr. o. 1. (by a diff. hand).

18. <sup>t med</sup>*mirhðe]* t med

o. 1. (by a diff. hand?).

29. *an.*

pleolice tida, ealswa se apostol cwæð; manege lease lareowas arisað 7 bringað sacfulle lare 7 þencað mid heora þwurlican cwydon to gewemmenne þæs rihtlican geleafan syfernysse. For þig 4 is þære halgan cyrcan neod þæt heo hæbbe hredderas [þe], na þæt an mid lifes halignysse, ac eac mid soðfaestnysse 7 mid haligre lare magon caflice Godes fyrdwic bewerian. Soðlice ne sende ic þas stafas þisse mildan mingunge na swilce nitendum 7 unlæredum, 8 ac þæt ic æteowde þone geleafan þære soðan lufe þe is an minon breoste. Se ælmihtiga God gedo þe þeon 7 ealle þine leofan preostas an ælcon gode, 7 geunne þæt ge moton becuman to þære eadignysse eces wuldres, þær he rixað geond worolda worold. Amen.

12 LXXXI. *De doctrina discretionum* (M. *De doctrinæ discretione*).

Non omnibus una eademque doctrina est ad[p. 159]hibenda, sed pro qualitate morum diuersa exortatio erit doctorum. Nam quosdam increpatio dura, quosdam uero exortatio corrigit blanda. 16 Sicut periti medici ad uarios corporis morbos diuerso medicamine seruiunt, ita ut iuxta uulnerum uarietates medicina diuersa sit ; sic et doctor ecclesiæ singulis quibusque congruum doctrinæ remedium adhibebit, et quid cuique oporteat pro estate, pro sexu, ac professione 20 adnuntiabit. Non omnibus ea que sunt clausa aperienda sunt ; multi sunt qui capere non possunt, quibus si minime discrete manifestentur, statim aut detrahunt aut neglegunt. Rudibus populis seu carnalibus plana atque communia, non summa atque 24 ardua predicanda sunt, ne immensitate doctrinæ opprimantur potius quam erudiantur. Unde et Paulus apostolus ait, ‘Non potui uobis loqui quasi spiritualibus, sed quasi carnalibus ; tamquam paruulis in Christo lac uobis potum dedi, non escam.’ Carnalibus quippe animis nec alta nimis de celestibus, nec terrena conuenit predicare, sed mediocriter, ut initia eorum moresque desiderant, edoceri. Coruus dum suos pullos uiderit albi coloris, nullis eos cibis alit, sed tantundem attendit, donec paterno colore [p. 160] nigrescant, et 28 sic illos frequenti cibo reficit. Ita et ecclesiæ doctor strenuus, nisi eos quos docet uiderit ad suam similitudinem penitentie confessione nigrescere, et, nitore seculari deposito, lamentationis habitum de peccati recordatione induere, non aperit intelligentiæ spiritualis proxima fundiora misteria. Prius docendi sunt seniores plebis, ut per eos infra positi facilius doceantur. Non una eademque cunctis exortatio

<sup>on</sup> 3 *cwyðe*] on by diff. hd. 4 *hredderas* wr. by the scribe on an erasure.

congruit, quia nec cunctos par morum qualitas astringit. Sepe namque ea quæ aliis nocent aliis prosunt, quia et plerumque herbe que hæc animalia nutriunt, alia occidunt; et lenis sibilus equos mitigat, catulos instigat; et medicamentum quod hunc morbum 4 inminuit, alteri uires iungit; et panis qui uitam fortium roborat, paruolorum necat. Pro qualitate igitur audientium formari debet sermo doctorum. Doctor semper uocem predicationis habeat, ne superni expectatoris iudicium ex silentio offendat. Doctor taber- 8 naculum ingrediens uel inde egrediens moritur, si de eo sonitus non audiatur, quia iram Dei contra se exigit, si sine predicationis sonitu incedit. Ranæ in aqua sine aqua esse uidentur, et tamen in putridine paludis commorantur, et procaces efferunt uoces et inpatientes 12 et inopportunæ (*M. importunæ*); sic hypochritæ doctores [p. 161] quasi in aqua sapientiæ esse uidentur, et in luto heresis tamen uersantur, et contrarias uoces ueritati emittunt, et inopportunæ bonis nocent, spiritu demonis agitati, procedunt ad reges terre congregare 16 illos, idem (*M. id est*) impios, inspirant ad pugnam contra sanctos, qui sunt reges iustitiæ. Licet enim omnis falsitas similitudinem ueritatis usurpet, differt tamen dignitas uere sapientiæ assimulatione false doctrinæ (*M. a similitudine doctrinæ*). 20

### LXXXI. Be gesceadwisnysse lare.

Nis eallum mannum gelic lar to cyðenne, ac for þeawa hwylcnyssse þæra lareowa myngung sceal mislic beon. Witodlice sume geriht stearc þreaung, sume milde tihting. Ealswa getyde læcas to 24 mislicum þæs lichaman untrumnyssum begað mislice læcecræftas, swa be þæra wunda mislicnyssum, beon þæra læca cræfta mislicnyssa; 7 swa eac þære cyrcan lareow sceal ælcum þæslice lare to lacnunge findan, 7 þæt ælcum to dafnige for ylde, 7 for hade, 7 for andytynsse, 28 him þæt cyðe. Ne synt eallum manon to geyppenne þa beclyseden þing, for þam manege synt þe hig undergytan ne magon, 7 gif hig him beoð ungesceadlice geswutelode, sona hig oððe hig tælað oððe forgymeleasiað. Niwon folcum 7 flæsclicum opene þing 32 7 gemænlice ma sceal [p. 162] bodian, næs na uplice þing ne stearce, þe læs hi beon mid þære (lare) micelnyssse swiðor ofþrihte þonne gelærerde. Be þam *Sanctus Paulus* se apostol ewæð, ‘Ne mihte ic sprecan wið eow swylce wið gastlice, ac swylce wið 36 flæsclice, 7 ic sealde eow, þe for Criste sint lytlingas, meoloc for

26 mislicnyssum] -nyssa MS. 32 fulc<sup>ū</sup>.

drinc 7 nanne strangne mete.' Witodlice þam flæslican modum  
 ne gedafnað to predicigenne þearle deope þing, ne be heofonlicum  
 ne be eorðlicum, ac medeme þing, swa þæt heora angynna 7 heora  
 4 þeawas magon beon to getihte 7 gelærede. Hrefen, þa hwile þe  
 he gesilid his briddas hwites bleos, ne silð he him nane mettas, ac  
 gymð hwonne hi æfter heora forðfaederene sweartion, 7 siððan hi  
 gelomlice sadað mid metton. Swa eac se glæwa cyrcan lareow ne  
 8 geypð he þa deopan geryno þæs gastlican andgytes þam þe he  
 lærð, ar he geseo þæt hi be his bysnunge an soðre andytnysse,  
 7 an soðre dædbote sweorcon 7 sweartion, 7 ale(c)gon þone scinen-  
 dan woroldgyrlan 7 ymbscrydan hig mid þam woplican gyrlan for  
 12 heora sinna gemynde. Ærest ma sceal an þam heape þa yldestan  
 lærar, þæt þurh hig þa gingran siððan beon þe eaðlærar. Ne  
 magon hi na ealle gelice myngunge habban, for þam hi ne beoð ealle  
 gelice geþeawode. For oft þa þineg þe oðrum deriað, þa silfan  
 16 þing [p. 163] fremiað sumon mannon; 7 for fela wyrta synt þe  
 sume nytena fedað, 7 þa silfan wyrta oðre nytena acwellað, gif hi  
 heora abitað; 7 leohltlic hwylslung mæg hors tameyan, 7 leon hwelpas  
 gremian; 7 mænig lacnung gewanað sume unhæle, 7 sume geycð,  
 20 gif hi ma to deð; 7 se hlaf se þe gestrangað þæra strangra manna  
 lif, he acwelð þa litlingas. For þi þonne be þæra hlystendra  
 hwylcnyssse se lareow sceal his bodunge gefadian. Hæbbe æfre  
 se lareow gearwe stemne to bodunge, þæt he mid his swigan ne  
 24 gebylge þæs uplican wlateres dom. Se lareow þe gæð into hwylcere  
 wununge 7 eft ut gæð, þæt of his muðe ne beo gehyred halig  
 bodung, he swylt for þam [he] gesamnode Godes yrre agean hine,  
 þa he ferde butan þære bodunge swege. Wæterfroegan hwilon hi  
 28 ma gesihð of wætere, 7 swaþeah secað to fullicum morseohtrum,  
 7 þær hrímað hludum stefnum 7 ungeþyldelicum 7 ungelimplicum;  
 swa eac þa gehiwedan lareowas doð, swilce hi an wisdomes wætere  
 wunian, 7 swaþeah eardiað an þæs gedwilde more 7 meoxe,  
 32 7 þanon sendað þwurlice stemna agean soðfæstnysse, 7 ungelimplice  
 hi deriað þam godum, 7 beoð astyrede mid deofles gaste; 7 farað  
 to woroldcynegum þæt hi þa gesamnian: þæt is, hi getihton þa  
 arleasan to gewinne agean þa halgan, þa synt riht[p. 164]wisnysse  
 36 cnihtas. Soðlice þeah ælc feasung hæbbe sume gelichnysse þære  
 soðnysse, swaþeah twyfyrlað 7 todælð seo árwyrðnys þæs soðan  
 wisdomes fram licetunge feasre lare.

**LXXXII. *De clero derelinquente clericatum suum,***

Si quis uero clericus, relicto offici sui ordine, laicam voluerit agere uitam, uel se militię seculari tradiderit, excommunicationis pena feriatur. 4

**LXXXII. *Be þam preoste þe his had forlæt.***

Gif hwyle preosthades manna forlæte þa endebyrdnysse his þenunge, 7 wille his lif adreogan an læwedum hade, oððe hine geþeode silfne to woroldcampe, þreage ma hine mid wite þære <sup>8</sup> amansumunge.

**LXXXIII. *De eo quod non facile uincitur unus de ordine canonico ab alio.***

Siluester dicit, ‘Non accolitus aduersus subdiaconum, nec <sup>12</sup> exorcista aduersus accolitum, non lector aduersus exorcistam, non hostiarius aduersus lectorem det accusationem aliquam. Et non dampnabitur subdiaconus, accolitus, exorcista, ostiarius, lector, filios habentes et uxorem, et omnino Christum predicantes, sic dicit <sup>16</sup> mistica ueritas, nisi in VII testimoniis. Et non dampnabitur diaconus nisi in XXXVI, et non dampnabitur presbiter nisi in XLIII.’

[p. 165] **LXXXIII. *Be þam þæt man nanne preost mid eaðelicum þingum ne mage gewægnian.*** 20

Sanctus Siluester cwæð, ‘Ne sceal nan accolitus, þæt is husolþen, forsecgan nanne subdiacon, ne nan exorcista, þæt is halsere, forsecgan nanne accolitum, ne nan rædere forsecgan nanne halsere, ne nan duruweard nanne rædere mid nanre wrohte. 7 nelle we <sup>24</sup> na þæt ma gewægnige subdiacon ne husolþen ne halsere ne duruweard ne rædere, þeah hi bearn hæbbon 7 wif, 7 Cristes æ rihtlice bodian, buton ealswa seo gerynlige soðfæstnys cwyð, mid sufon tuncgon. And ne mæg ma nanne diacon gewægnian butan syx 7 <sup>28</sup> þrittiga sum, 7 mæssepreost feower 7 feowertiga sum.’

**LXXXIV. *De eo quod debent canonici se precaueri ante transformationes daemonum.***

Ammonendi sunt clerici canonici ut sint cauti ne a dæmonibus <sup>32</sup> in cogitationum subtilitate seducantur. Propterea et forma diaboli inter clericos obseruetur, ut si quis ad eos ueniat, siue uir siue mulier sit, siue senex siue iuuenis, etiamsi notus siue ignotus sit, ante omnia oratio fiat, ut nomen Domini primum inuocetur, quia <sup>36</sup>

si fuerit aliqua transformatio demonis, continuo oratione facta defugiet. Et si uero [p. 166] in cogitatione eorum sugg[ess]erint demones aliquid unde laudari aut extolli debeant, non adquiescant 4 eis, sed tunc magis semetipsos humiliant (*M.* -ent) in conspectu Domini, et pro nichilo ducant, cum sibi aliquid inlicitum sugg[ess]erint. Venerunt demones ad quendam monachum nomine Ór in specie cœlestis militiae et habitu angelorum, currns igneos agentes plurimo 8 apparatu, tamquam magnum aliquem regem deducentes. Isque qui a ceteris ut rex haberi uidebatur dicebat ad eum, ‘Implesti omnia, o homo, tantum superest tibi ut adores me; et si adoraueris me, transferam te sicut Heliam.’ Et monachus Ór hęc 12 audiens dicebat in corde suo, ‘Quid est hoc? Cotidie ergo (*M.* ego) Saluatorem meum, qui est rex meus, adoro; hic si esset ille quem adoro, quomodo hoc a me poposceret quod indesinenter me facere sciret?’ Post hęc respondit ad ipsum, ‘Ego habeo 16 meum regem, quem cotidie sine intermissione adoro, tu autem non es rex meus.’ Et continuo ille inimicus ad hęc uerba nusquam comparuit. Item Fortunatus episcopus ex quodam homine inmundum spiritum excussit; qui malignus spiritus cum uesperascente 20 iam die secretam ab hominibus horam cerneret, peregrinum quempiam esse se simulans, circuire cepit ciuitatis plateas et clamare, ‘O uirum [p. 167] sanctum Fortunatum episcopum, ecce quid fecit, peregrinum hominem de hospitio suo expulit; quero ubi requiescere 24 debeam, et in ciuitate eius non inuenio.’ Tunc quidam in hospitio suo cum uxore suo (*M.* sua) et paruulo filio ad prunas sedebat, qui uocem audiens, et quid ei episcopus fecerit requirens, hunc inuitauit hospitio, et sedere eum secum iuxta prunas fecit. Cumque uicissim 28 aliqua confabularentur, idem malignus spiritus paruulum filium eius inuasit, atque in eisdem prunis proiecit; ibique mox eius animam excussit. Qui orbatus miser uel quem ipse susciperit, uel quem episcopus expulisset, agnouit.

32 LXXXIIII. *Be þam þæt preostas hi warnien wið þa scynlican hiwinga deofla prættes.*

Preostas synt to myngienne þæt hi beon wāre þæt hi ne wurðon beswicene fram deoflum þurh geþanca smealicnysse. For þi 36 betwyx preostum for deofles hiwunegē ma hilt þone gewunan þæt, cume to him se þe cume, beo hit wer, beo hit wif, beo hit eald, beo hit geong, beo hit cuð, beo hit uncuð, þæt se man hine ærest

þinga gebidde, 7 Drihtnes nama beo an fruma ingeciged, for þan beo hit ænig deofles hiwung, heo sceal sona þurh þæt halig[<sup>e</sup>] gebed fordwinan. 7 gif him deoflu hwæt on heora geþance lære, hwanon hi modigian magon [p. 168] oððe prutian, ne geþwærion hig þam, 4 ac þonne swiðor geeaðmedon hig silfe an Godes gesihðe, 7 for naht þæt talion, þonne him swylc unalyfedlic þing bið lared. Hwilon comon deoflu to sumum munuce se wæs genemned Ór, 7 wæron gehiwode to heofonlicre fægernysse 7 an engla gegrylan, 7 læddon 8 fyrene scrydu mid micelre gearcunge, swylce hi sumne mærne cynincg feredon. Ȧa cwæð se to þam munuce þe þær cynincg ofer þa oðre ealle geþuht wæs, ‘þu man, þu gefyldes[t] nu ealle bebodene þineg, nu is to laſe þæt þu gebidde þe to me; 7 siððan þu þe to me 12 gebeden hæfst, ic ferige þe up ealswa Heliam.’ Ȧa se munuc Ór þis gehyrde, Ȧa cwæð he an his heortan, ‘Hwæt mænð þis? Ȇlce dæge ic gebidde me to minon Hælende, þe is min cyning; gif þis wære se, for hwi wolde he biddan þæt ic dyde þæt þæt he wiste 16 þæt ic dæghwamlice dyde unateorigendlice?’ Ȧa æfter þam Ȧa andswarode se munuc him 7 cwæð, ‘Ic hæbbe minne cyning, to þam ic me dæghwamlice butan ælcre wandinge to gebidde, 7 þu to soðe ne eart min cyning.’ 7 sona se feond mid þis[sum] wordum 20 fordwan. Eft Sanctus Bonifacius bispoc draf þone fulan gast of sumon men; Ȧa se fula gast geseah þæt hit an þære æfentide wæs stille betwyx mannum, Ȧa gebræd [p. 169] he hine sylfne, swylce he wære sum ælþeodig man, 7 eode gind Ȧa stræta hrymende, 24 7 cwæð, ‘Eala se haliga wer 7 se gesæliga bispoc, hwæt he hæfð gedon, he draf þone ælþeodigan ut of his inne, 7 nu ic sece hwar ic mage me gerestan, 7 an ealre his burge ne mæg ic hit findan.’ Ȧa sæt sum ceorl an his huse to his gledan mid his wife 7 mid his geongan suna, 7 gehyrde his stefne, 7 fran hine, hwæt se bispoc him dyde, 7 siððan laðode hine into his huse, 7 let hine sittan mid him to þam gledan. Ȧa amancg þam þe hi him an oðer betwynan spræcon, Ȧa eode se sylfa awyrgeda gast on þæs ceorles 32 geongan sunu, 7 awearp hine on Ȧa sylfan gledan; 7 þærrihte sona ewehte ut his sawle. Ȧa ageat openlice se earma bearnleasa ceorl hwæne he underfengc, oððe hwæne se bispoc ut hæfde adræfed.

<sup>1</sup> fruma, so MS.    <sup>2</sup> halig.    <sup>3</sup> lære, so MS.    <sup>11</sup> gefyldes.    <sup>20</sup> þis.

## II

### FRAGMENT OF CHRODEGANG'S RULE.

[MS. Addit. 34652, British Museum.]

[fol. 3] . . . nan ne gebidað hi heofona rice. Se drun  
. . . . . ð naðer ne faeder ne moder . ne freond ne  
. . . . . scead betwyx gode 7 yfele . ne he fyr ne a  
4 . . . . . rdes organ. Swa byð þa swicolon broðra 7 þa  
. . . . . hogiað godes circan ne hi ne toscyriað god  
. . . . . e ondrædað þ swurd þisses andweardan lifes  
. . . . . lle fyr. þonne se man druncen byð ne  
8 . . . . . lice begyman naðer ne his gefances . ne

#### LXI. *De Clericis.*

. . . . . ecclesiasti ministerii gradibus ordinati  
. . . . . clerici nominantur. Cleros autem uel cleri  
12 . . . . . tos doctores nostri dicunt . quia mathias sor  
. . . . . uem primum per apostolos legimus ordinatum.  
. . . . . llis temporibus ecclesiarum principes ordi  
. . . . . gebant. Nam cleros . sors interpretatur  
16 . . . . . s . grece cleronomia appellatur . et heres  
. . . . . nde ergo clericos uocari aiunt . eo quod in  
. . . . . domini dicuntur uel pro eo quod ipse dominus sors eorum  
. . . . . criptum est loquente domino ; Ego hereditas eorum  
20 . . . . . t qui deum hereditate possident . absque ullo  
. . . . . ruire studeant . et pauperes spiritu esse con

[fol. 3<sup>b</sup>] hlote gecorenne. Cleros on grecisc getac . . . .  
glisc . þanan yrfeawardnysse on grecisc c . . . . .  
24 7 se yrfeaward hatte cleronomius. For þi . . . . .  
grecisc clericos hatað . þ is on englise hlyte . . . . .  
synt getalede 7 genemde to drihtne . . . . .  
þ heora dryhten sy heora gehlott . e . . . . .

<sup>1</sup> Cp. above, p. 74<sup>34</sup>.      <sup>4</sup> *rdes*] only the second stroke of the *r* remains.

<sup>8</sup> The letter before *lice* seems to have been *n*.

ten is be drihtne sprecendum. Ic eom c . . . . .	
ra yrfeweardnysse for þi gerist þ ða . . . . .	
to yrfeweardnysse þ hi hogian þ hi go . . . . .	
woroldhremminge. J habban þurh ead . . . . .	4
fena gast þ hi rihtlice magon cweþan . . . . .	
sceope. Drihten is dæl minre yrfeweard . . . . .	
His igitur lege patrum cauetur. REGV . . . . .	
ut a uulgari uita reclusi . a mundi uolu . . . . .	8
ant. nec spectaculis nec pompis intersi . . . . .	
lica fugiant. priuata non tantum pudi . . . . .	
colant. Vsuris nequaquam incumbant . . . . .	
occupationes lucrorum f(r)audisque cuiusq . . . . .	
Amorem peccunie . quasi materiam cunct . . . . .	12
ant. Secularia officia . negotiaque abician . . . . .	
per ambitionem non subeant. Pro beneficiis . . . . .	
nera non accipient. Dolos et coniuration . . . . .	16

### III

## FRAGMENT OF AN OLD ENGLISH VERSION OF THE CAPITULA OF THEODULF TOGETHER WITH THE LATIN ORIGINAL.

[MS. Bodley 865, fol. 97.]

... lic, ð(e) næfre gystas on husærne onfoð, buton sellendlices gysthuses med ær apinsod sy, 7 þæt God don hæt for andfenge heofena rices, for gestreone eorþlicra þinga beodon.

#### 4 [XXVI]. *De periurio.*

Predicandum est etiam ut periurium fideles caueant, et ab hoc summopere abstineant, scientes hoc grande scelus esse, et in lege, et in prophetis, siue in euangelio prohibitum. Audiimus enim s quosdam parui pendere hoc scelus, et leuem dixisse quodam modo periuris poenitentię modum inponi debere; sed talem poenitentiam illis inponere debetis, qualem et de adulterio, de fornicatione, de homicidio, de ceteris criminalibus uitiis. Si quis uero perpetrato 12 periurio aut quolibet criminali peccato, timens poenitentię longam erumnam, ad confessionem uenire noluerit, ab ecclesia repellendus est, siue a communicatione et consortio fidelium, ut nullus cum eo comedat, neque bibat, neque oret, neque in sua domo eum recipiat.

16 To bodianne is eac swylce þæt geleaffulle wið manað warnien 7 fram þam healice forhæbben, witende þæt hit is mycel scyld, 7 on æ 7 on witigum 7 on Cristes bec forboden. We gehyrdon soðlice sume men lyt [fol. 97<sup>b</sup>] understandan ðas scylde,

As the Latin passage from the second half of Cap. XXV, corresponding to the first few lines of the O. E. version, is missing in the Bodleian MS., I here give it from Migne, *Patrol. Lat.* CV, col. 199: *Sciant sane quicunque hospitalitatem amant, Christum se in hospitibus recipere. Nam ille modus hospitalitatis non solum inhumanus, sed etiam crudelis est, quo nunquam hospes in domum ante recipitur, nisi prius dandi hospitiū merces compensemetur et quod Dominus agere iussit pro perceptione regni coelestis, pro acquisitione terrenarum rerum agalur.*

1 ð] the e is in a diff. hand.

4 The Capitula are not numbered in the MS.

7 cweþan þæt sumum gemete manswarum leoht dædbote gemet  
scile beon onset; ac swylce dædbote him ge sceolon onsettan,  
swylce be áewbrice 7 be forligere 7 be manslihte 7 be oðrum  
heafdaleahtrum. Gyd hwylc soðlice, þurhtogenum mánaþe oþþe 4  
ahwylcre heafodlicre synne, ondrædende dædbote lange yrmþe, to  
andetnesse cuman nele, fram cirycean he is to anydanne 7 fram  
gemænsumunge 7 midhlyte geleaffulra, þæt nan mid him ete ne  
ne drince, ne ne gebidde, ne on hys hus hine onfó. 8

[XXVII]. *De falso testimonio.*

Dicendum est eis ut a falso etiam testimonio abstineant, scientes  
quia hoc grauissimum scelus est, et ab ipso Domino in monte  
Synai prohibitum, dicente eodem Domino, 'Non falsum testimonium 12  
dixeris,' et in alio loco legitur, 'Testis falsus non erit in punitus.'  
Sciat se etiam quisquis hoc perpetrauerit aut tali poenitentia  
purgandum, ut superius dictum est de periurio, aut tali dampna-  
tione aut excommunicatione dampnandum, sicut superius dictum 16  
est. Dicendumque est illis quod summa, non dicam stultitia, sed  
nequitia [fol. 98] est pro cupiditate argenti et auri aud uesti-  
mentorum aut cuiuslibet rei, aut quod creberrime contingere solet,  
propter ebrietatem, in tam grande scelus corruere, et ut (*M. corruere* 20  
ut aut) septem annis in arta erumna sit, aut ab ecclesia sit  
repulsus, dicente Domino, 'Quid prodest homini si lucretur totum  
mundum et anime sue detrimentum faciat?' Quippe cum et aliis  
uideatur pius existere, et sibimet ipsi crudelis existat. 24

To secganne him is þæt hi eac swylce fram leasre cyðnesse hy  
forhæbben, wytende þæt ðæt hefegost scyld is 7 fram Gode  
selfum on ðære dune Synai forboden, cweþendum þam ylcan  
Drihtne, 'Na lease cyðnesse þu sege,' 7 on oþre stowe is sæd, 28  
'Leas cyðere ne byð ungewitnod.' Wite hine eac swylce swa  
hwylc swa ðis þurhþ, oððe swylc(e)re dædbote to afeormiane  
swa bufan gesæd is be mánaþe, oððe swylcere genyþrunge oþþe  
amansumunge to gehynanne swa bufan gesæd is. 7 to secganne 32  
him is þæt we ne cweþað þæt hit healic dysig sy, ac healic mán  
þæt man for gytsunge goldes 7 seolfres oþþe reafa oþþe æniges  
þinges, oððe þæt oftust gesælp, ðurh druncen, on swa mycele scyld  
befealle, 7 oþþe seofen gear he sy [fol. 98b] on n(e)arowre 36  
yrmþe, oþþe he sy fr(a)m cirycean anyd, Drihtne cweþendum,

1 After *gemet* an *e* erased.

'Hwæt framað men þeah he gestryne ealne middangeard 7 his sawle forwyrd dō.' Witodlice þonne he oðrum bið geþuht arfæst wuniende, 7 him selfum wælhreow wunaþ.

4 [XXVIII]. *De disciplina.*

Hortamur uos paratos esse ad docendas plebes. Qui scripturam scit, predicet scripturam; qui uero nescit, saltem hoc quod notissimum est plebibus dicat, ut declinent a malo et faciant bonum, 8 inquirant pacem et sequantur eam, quia oculi Domini super iustos et aures eius in preces eorum, uultus autem Domini super facientes mala, ut perdat de terra memoriam eorum. Nullus ergo sé excusare poterit quod non habeat linguam unde possit aliquem 12 edificare. Mox enim ut quemlibet errantem uiderit, prout potest, aut arguendo aut obsecrando aut increpando, ab errore eum retrahat, et ad peragendum bonum opus ortetur. Cum uero Domino opitulante ad sinodum in unum conueniemus, sciat nobis unusqui[s]- 16 que dicere quantum Domino adiuuante laborauerit, aut quem fructum adquisierit. Aut (*M. Et*) si quis forte nostro adiutorio indiget, nos cum caritate ammoneat, et nos cum caritate nihilo minus ei adiutorium [fol. 99] ferre non differamus.

20 We myngiaþ eow þæt ge gearwe syn folc to læranne. Se þe halige boc cunne, bodige halige boc; se þe soþlice ne cunne, huruþinga þæt cuþost is he folcam secge, þæt hy cirren fram yfele 7 don god, secen sibbe 7 fylgen þa, for þam þe eagan Dryhtnes 24 ofer ryhtwyse 7 earan hys æt hyra bénüm, 7 Dryhtnes andwlita ofer wyrcente yfelu, þæt he forspille of heorþan hyra gemynd. Nán eornostlice hyne beladian mæg þæt he næbbe tungan hwanon he mæge ænigne getimbrian. Sona soþlice swa he 28 ænigne dweliendne gesihþ, swa swa he mæge, oþþe þreagende oððe halsiende oþþe cidende fram gedwolan he hyne ongean teo, 7 to gefremmane góð weorc hine tyhte. Þonne we soþlice Drihtne fultumiendum to sinoþe on an becumajþ, wite anra gehwilc us to 32 secganne hu micel Drihtne gefilstendum he swunce, oþþe hwylene wæstm he gestrinde. Oþþe gyf hwylc of belimpe ures fultumes behofað, us mid soþre lufe he myngie, 7 we mid soþre lufe eac swylce him fultum to þurheteonne na ne ylden.

36 [XXIX]. *De oratione.*

Admonere debetis fideles ut adsiduitatem et [fol. 99<sup>b</sup>] studium  
25 andhwilita. 26 eorstnolice.—næbbe] *n* alt. from *h*

habeant orandi. Ipse autem orandi modus talis esse debet, ut primum dicto symbolo quasi fidei sue recensitó fundamento, dicat quisquis est tribus uicibus, 'Qui plasmasti me, Domine, miserere mei.' 'Deus, propitius esto mihi peccatori,' et compleat orationem 4 dominicam. Si ergo locus aut tempus exigerit, deprecetur sanctos apostolos siue martyres ut pro eo intercedant; et armata fronte signo crucis eleuatis oculis cum corde et manibus Deo gratias agat. Si uero tempus ad hec omnia peragenda minus sufficiens fuerit, 8 sufficiat tantum, 'Qui plasmasti me, Domine, miserere mei.' 'Deus, propitius esto mihi peccatori,' et oratio dominica tantum cum gemitu et contritione cordis.

Myngian ge sceolon geleaffulle þæt hi syngalnesse 7 gecneord- 12 nesse hæbben to gebiddanne. Þæt gemet soðlice to gebiddanne sceal swylc beon, þæt ærest gesædum gebede þæt we credo nemnað, swylce his geleafan stapole getealdum, cweƿe swa hwylc swa hyt sy þriwa, 'Ðu þe me gesceope, Drihten, gemyltsa me.' 'God, milde 16 beo þu me synfullum,' 7 gefylle þæt drihtenlice gebed þæt we nemnað pater noster. Gif he eornostlice þæt rum 7 þone æmtan hæbbe, þonne bidde he þa haligan apostolas 7 martyras þæt hi for hyne þingien; 7 gewæpnedum andwlitan [fol. 100] mid 20 rodetacene upahafenum eagum mid heortan 7 handum Gode þancas do. Gif soþlice seo tid eal þis to gefremmanne ungenihtsum beo, genihtsumie þæt án, 'Þu ƿe me gesceope, Drihten, gemildsa me.' 'God, milde beo ƿu me synfullum,' 7 pater noster mid geomrunge 24 7 heortan forbrytednesse.

[XXX-XXXI]. *De confessione.*

Omni etenim die Deo in oratione nostra aut semel aut bis aut quando (*M. quanto*) amplius possumus, confiteri debemus peccata 28 nostra, dicente propheta, 'Delictum meum cognitum tibi feci, et iniusticias meas non abscondidi. Dixi, confitebor aduersum me iniustitiam meam Domino, et tu remisisti impietatem peccati mei.' Facta etenim confessione cum gemitu et lacrimis Domino in 32 oratione, recitandus est psalmus ·l· siue ·xxiiii· seu ·xxxii·, atque alii ad eandem rem pertinentes, et sic complenda est oratio. Quia confessio quam sacerdotibus facimus hoc nobis adminiculum adfert, quia accepto ab eis salutari consilio, saluberrimis poenitentie 36 obseruationibus siue mutuis orationibus peccatorum maculas

20 *andwlitan*] the *a* in a diff. hand and the *i* partially erased.

deluimus. Confessio uero quam Deo soli facimus in hoc iuuat, quia quanto nos memores [fol. 100<sup>b</sup>] sumus peccatorum nostrorum, tanto horum Dominus obliuiscitur; et quanto nos horum obliuisci-  
 4 mur, tanto Dominus reminiscitur, dicente eo per prophetam, ‘et peccatorum tuorum non memorabor.’ Tu autem memor esto quod David propheta se fecisse testatur cum dicit, ‘Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.’  
 8 Confessiones dandę sunt de omnibus peccatis quę siue in opere siue in cogitatione perpetrantur. Octo sunt principalia uitia, sine quibus uix ullus inueniri potest. Hec sunt: prima gastrimaria, hoc est uentris ingluuies, secunda fornicatio, tertia accidia  
 12 siue tristitia, quarta auaritia, quinta uana gloria, sexta inuidia, septima ira, octaua superbia. Quando ergo quis ad confessionem uenerit, debet inquiri diligenter quomodo aut qua occasione peccatum perpetravit, quod peregisse se confitetur, et iuxta modum  
 16 facti debet penitentia iudicari. Debet persuaderi ut de peruersis cogitationibus faciat suam confessionem. Debet ei etiam iniungi ut de octo principalibus uitiis faciat confessionem suam, et nominatim debet ei sacerdos unumquodque uitium dicere, et suam de eo  
 20 confes[fol. 101]sionem accipere.

Ælce dæg witodlice we sceolon Gode on urum gebede æne oþþe tuwa, butan hwa oftor mæge, andettan ure synna, swa se witega cwæð, ‘Minne gylt cuðne þe ic dyde, 7 unrihtwisnessa mine ic ne behydd. Ic cwæð, ic andette ongean me unrihtwisnesse mine Drihtne, 7 þu forgeafe arleasnyssse synne minre.’ Gedonre andetnysse mid geomrunge 7 tearum Drihtne on gebede, to singanne is se fiftigoða sealm, oþþe se feower 7 twentigoða, oððe  
 28 se an 7 þritigoða, 7 oðre to þam sylfum þingce belimpende, 7 swa to gefyllanne is þæt gebed. For þam seo andetnes þe we mæssepreostum doð ús fultum bringð, for þam onfangenum halwendum geþeahte fram him, halwendestum dædbote begymenum oþþe  
 32 gemænum gebedum synna wommas we adylgiað. Seo andetnes þe we Gode sylfum doð framað to þam þæt, swa we urra synna gemyndigran beoð, swa hi swiðor God ofergyt; 7 swa we hi swiðor ofergytað, swa God hi swiðor geman, him sylfum cweþen-  
 36 dum þurh witegan, ‘J synna þinra ic ne geman léngc.’ Gemún þu soðlice þæt David se witega cyþ þæt he dyde, þonne he cwyð, ‘For þam unrihtwisnesse mine ic ón[fol. 101<sup>b</sup>]cnawe 7

sin min (on)gean me is symble.' Andetnessa to syllane synt be eallum synnum þe oþþe on weorce oþþe on geþance ðurhtogene beoð. Eahta synt frymþlice leahtras, buton þam earfþlice ænig mæg beon gemet. Þys hy sindon: se forma is gyfernisi, þæt is 4 wambe frecnes, oþer (for)liger, þridda asolcennes oþþe unrotnes, feorþa gytsung, fifta idel wúldor, syxta anda, seofeþa yrre, eahtoþa ofermodnes. Donne eornostlice hwa to scryfte cymþ, he sceal beon ahsod geornlice hu oþþe of hwylcum intingan he þa synne 8 þurhtuge þe [he] andet þæt he gedón hæbbe, 7 æfter gemete ðære dæde him sceal dæbot beon demed. He sceal beon lærred þæt he be þwyrum geþohtum do his andetnesse. Him sceal eac swylce beon to geþeod þæt he be eahta frymþlican leahtrum do his 12 andetnesse, 7 se mæssepreost him sceal be naman anra gehwylcne leahter secgan, 7 be þam his andetnesse onfon.

[XXXII]. *De misericordia.*

Esurientes satiandi sunt, sitientes potandi, nudi operiendi, in- 16 firmi et qui in carcere sunt uisitandi, et hospites colligendi, dicente Domino, 'Esuriui enim, et dedistis mihi manducare; sitiui, et [fol. 102] dedistis mihi bibere,' et cet[er]a. Nam hec omnia et in se quisque debet spiritualiter agere, et in aliis carnaliter adimplere, 20 quia pene nihil prosunt hec omnia ad uitam eternam capessendam, si luxuriose, si superbe, si inuidie, et ne singula replicem, si uitiose et inordinate uiuat et a ceteris bonis operibus uacet. Qui ergo uidet se Christum non habere, qui dixit, 'Ego sum panis 24 uiuus qui de celo descendit,' et caritatem, que est pastus anime, non habet, esurit quidem; sed si semper bona (*M. si per bona*) opera Christo adiungit (*M. adj. se*), et caritatis se dulcedine replet, esurientem omnino se pauit. Qui doctrina Spiritus Sancti et scripturarum 28 sanctarum fluentis carens est, sitit quidem; sed si se fl[u]entis uerbi Dei inriget, et mentem suam spiritalis poculi dulcedine ebriet, et (*M. iste*) se sitientem potat. Qui uidet se iustitia siue ceteris 32 bonorum operum exhibitionibus nudatum, et induit se iustitia siue ceteris uirtutibus, nudum se procul dubio uestit. Si quis in lecto uitiorum iacet, et morbo iniquitatis sue laborat, et funibus peccatorum suorum constrictus est, et uitiorum suorum obsitus pariete

I symble. 4 forma] between f and o a letter erased and the a on an erasure. 9 he not in MS. 19 ceta.

in tenebris iniquitatis sue est, infirmus quidem est; sed si delicto  
 uitiorum per confessionem egreditur, et per [fol. 102<sup>b</sup>] penitentie  
 lamenta uinculis peccatorum absolvitur, et ad lucem bonorum  
 4 operum egreditur, infirmum et in carcere positum se procul dubio  
 uisitat. Si in huius uite uia uidet se laborare, et uitiorum procella  
 et (et *not in M.*) quasi quadam aeris intemperie inquietari, et rece-  
 ptaculum bonorum operum non habere, sciat se in itinere positum  
 8 hospitio egere; et (*M. at*) si se ad uirtutum domum deducet, et sese  
 in earum tutamine recipiet, hospites (*M. -tem*) quidem suscipit.  
 Quę omnia cum sibi spiritualiter exhibit, Christum in se, cuius ipse  
 membrum est, pascit, potat, uestit, uistitat (*M. visitat*), ac suscipit.  
 12 Hingriende synt to gefyllanne, þyrstende to drenanne, nacode  
 to forhelianne, untrume 7 þa þe on cwærterne beoð to geneosianne,  
 7 cuman in to gelædianne, Drihtne cweþendum, ‘Ic hingrode soðlice  
 7 ge sealdon me etan.’ Witodlice þas ealle eac swylce on him  
 16 selfum gehwa sceal gastlice dón, 7 an oþrum flæsclice gefyllan, for  
 þam þe forneah naht fremiaþ þas ealle ece lif to begytanne, gif he  
 gallice 7 ofermodlice 7 andiendlice 7 strudgendllice [fol. 103] his  
 lif drohtnað, 7 gif he leahterfullice 7 unendebyrdelice lyfað, 7 fram  
 20 oþrum godum weorcum æmtigað. Se þe eornostlice gesihð þæt he  
 sylf Crist næfð, þe cwæð, ‘Ic eom hlaf lifiende þe óf heofonum  
 stah,’ 7 soðe lufe, seo is saule foda næfð, se hingreð witodlice; ac  
 gif he symle gode worc Criste to geþeodeþ, 7 of soðre lufe swetnesse  
 24 hine gefylð, hyne sylfne hingriende eallinga he fét. Se þe lare  
 haliges Gastes 7 haligra boca flodum þoliende byð, witodlice hine  
 þyrst; ac gif he hine of flodum Godes wordes gindlecþ, 7 his mod  
 of gastlices drinces swetnysse drencð, he him sylfum þyrstendum  
 28 drinc gyfð. Se þe gesihð hine sylfne rihtwisnesse oþþe oðrum  
 godra worca gegeawungum nacodne, 7 he scryt hine mid rihtwi-  
 nesse oþþe oþrum mægenum, hine sylfne buton tweon he scryt.  
 Gyf hwa on bedde hys leahtra liþ, 7 of adle his unrihtwysnesse  
 32 dyrfþ, 7 mid rapum hys synna gebunden byþ, 7 mid wealle hys  
 leahtra beset on þystrum his unryhtwysnesse byð, untrum witod-  
 lice he is; ac gyf he of bedde his leahtra þurh andetnesse ut gæþ,  
 7 þurh dædbote heofas of bendum his synna unbunden byþ, 7 to  
 36 [fol. 103<sup>b</sup>] leohte godra weorca út gæþ, hine selfne untrumne 7

<sup>1</sup> *iniquitatis-delicto*] read *de lecto*. M. has *de luto*. <sup>6</sup> *aeris*] a  
 altered from another letter. <sup>20</sup> *eornost-*] the *s* by the scribe on an erasure.

<sup>22</sup> After *seo* an *h* has been added in another hand above the line.

on cwearterne asetne buton tweon he geneosað. Gyf he on þyses lifes wege gesyhþ þæt he dyrf[e], 7 of leahtra ystum 7 swylce of sumre lyfte hreohnesse gedrefed byþ, 7 andfengestowe godra weorca næfþ, wite he þæt he on siþfæte aset gysthuses wædlaþ; 4 7 gyf he hine selfne to mægena huse gelædeþ, 7 hine on hyra gebeorhge onfehþ, cuman witodlice he onfehþ. Ða ealle þonne he hy him selfum gastlice gegearwaþ, Crist on him, ðæs lim he is, he fedeþ 7 drencþ 7 scrydeþ 7 (ge)neosaþ 7 onfehþ. 8

[XXXIII]. *Ut parentes suos filios doceant.*

Ammonendi sunt fideles sancte Dei ecclesiæ ut filios suos et filias suas doceant parentibus oboedientiam exhibere, dicente Domino, ‘Fili, honorifica patrem tuum.’ Nám et ipsi parentes erga filios suos 12 ac filias [M. f. suas] modeste debent agere, dicente apostolo, ‘Nolite ad iracundiam prouocare filios uestros.’ Nám et hoc dicendum est eis ut, si illi genitali affectu parcere uelint in uirgis filiis (M. iniuriis filiorum), non hós (M. has) inpuñe Dominus sinit, nisi forte digna 16 penitentia exhibeat, quia leuius est filiis parentum flag[e]lla suspicere quam Dei iram incurrere.

To myngianne synt geleaffulle haligre Godes gesom-[fol. 104] nunge þæt hy hyra suna 7 dohtra lærén þæt hy hyrsumnesse hyra 20 yldrum magum gegearwien, Drihtne cweþendum, ‘Sunu, weorþa fäder þinne.’ Witodlice eac þa magas sceolon ymbe hyra bearn gemetfæstlice dón, apostole cweþendum, ‘Nellen ge to yrsunge gegremian eowre bearn.’ Witodlice eac þæt him is to secganne 24 þæt, gyf hy for gecyndlicre lufe arian willað on gyrdum hyra bearnum, na Drihten þa witeleaslice læt, buton of belimpe þæslic dædbot gegearwod sý, for þam þe leohtre is þam bearnum mága swingcela to geþolianne þonne Godes yrre on to beyrnanne. 28

[XXXIV]. *De karitate.*

Ammonendus est populus quos (M. quod) hec sit uera caritas quæ Deum diligit plusquam se, et proximum tamquam se, et qui (M. quæ) nihil uult alii facere, nisi quod sibi uult fieri, et plura quæ recensere 32 longum est. Nam quicumque in potu et cibo et dandis atque accipiendis rebus esse caritatem putant, non mediocriter errant, dicente apostolo, ‘Regnum Dei non est cibus et potus.’ Nam et

<sup>2</sup> dyrf.      <sup>4</sup> aset] asset. MS.      <sup>8</sup> geneosaþ] the ge added in another hand above the line.      <sup>17</sup> flaglla.      <sup>28</sup> beyrnanne] the scribe began to alter the a to æ.      <sup>30</sup> icaritas.

ipsa, quando cum caritate fiunt, bona sunt et inter uirtutes computanda.

To myngianne is folc þæt hi undergyten þæt þæt is [fol. 104<sup>b</sup>] soð  
 4 lufu þæt man God lufie swiðor þonne hine selfne, 7 his nyhstan  
 swa swa hine selfne, 7 ðæt he nelle oðrum don, buton þæt he  
 wille þæt him sylfum sæle, 7 fela þe lang is to atellan. Witod-  
 8 lice swa hwylce swa wenað þæt soð lufu sy on æte 7 on wæte  
 oþþe on oþrum anfondlicum 7 sellendlicum þingum, na hwonlice  
 hie dweliað, cweðendum apostole, ‘Godes rice nis mete 7 drync.’  
 Witodlice eac þa selfan, þonne hie mid soþre lufe beoð, hi beoð  
 gode 7 ongemanġ mægenu to tellanne.

12 [XXXV]. *De seruitio dei.*

Ammonendi sunt qui negotiis ac mercationibus rerum inuigilant,  
 ut non plus terrena lucra quam uitam cupiant sempiternam. Nam  
 qui plus de terrena re quam de anime salute cogitat, ualde a uia  
 16 ueritatis oberrat, et iuxta quendam sapie[n]tem, in uita sua per-  
 didit intima sua. Sequendus est enim in parte hac, sicut et in  
 ceteris, apostol[ic]us sermo, qui ait, ‘Et ne quis supergrediatur  
 neque circumueniat in negotio proximum suum, uindex est Deus  
 20 de his omnibus.’ Sicut enim ab his qui laboribus agrorum et  
 ceteris laboribus uictum atque uestitum et necessaria usibus  
 humanis adquirere inhianter instant, decime [fol. 105] et elemo-  
 sinae dande sunt; ita his quoque qui pro necessitatibus suis negotiis  
 24 insistunt, faciendum est. Unicuique homini Deus dedit artem qua  
 pascitur, et unusquisque de arte sua, de qua corporis necessaria  
 subsidia habet, animę quoque, quod magis necessarium est, sub-  
 sidium administrare debet.

28 To mingianne synt þa þe manggungum 7 þinga ceapungum  
 onwaciaþ, þæt hie na swiþor eorðlice gestreon þonne ece lif gewil-  
 nien. Witodlice se þe swiþor b[e] eorðlicum þingce þonne be his  
 sawle hæle ðincgþ, swiðe fram soðfæsþnesse wege he dweleþ, 7  
 32 neah sumes wises wordewide, on his life he forlíst his innoþas.

To filgeanne is soþlice on þison daele, swá swá on oþrum þingum,  
 seo apostollice spræc, se cwæþ, ‘J þæt nan ne oferga ne ne  
 beswíce on mangunge his nihstan, forþam þe God is w(r)ecend be  
 36 þisum eallum.’ Swa swa witodlice fram þam þe of geswincum  
 æcera 7 oþrum geswincum andlifene 7 scrud 7 nidbehefu men-

16 *sapietem.* 18 *apostolus.* 27 *administraret.* 30 *beorðlicum.*

37 *geswincum]* the *n* on an erasure.

niscum bricum to begitanne geornlice onstandaþ, teoþunga 7  
ælmessan to sillanne syndan; swa fram þam witodlice þe for  
heora neodum mangungum [fol. 105<sup>b</sup>] onwuniað, to donne is.  
Æghwylcum men God sealde cræft of þam he fed byþ, 7 anra 4  
gehwyle of his cræfte þe he his lichoman neadbehefe fultumas  
hæfþ, þære sawle witodlice, þæt is nydbehefre, he sceal fultumas  
þenian.

[XXXVI]. *De confessione.*

8

Ebdomada prima ante initium Quadragessimæ confessiones sacerdotibus dande sunt, poenitentia accipienda, discordantes reconciliandi, et omnia iurgia sedanda, et dimittere debent debita in unicem de cordibus suis, ut liberius dicant, ‘Dimitte nobis debita 12 nostra, sicut et nos dimittimus debitoribus nostris.’ Et sic ingredientes in beatæ Quadragessimæ tempus mundis et purificatis mentibus ad sanctum Pascha accedant, et per poeni[ten]tiam sé renouent, que est secundus baptismus. Sicut etenim baptismus peccata, ita 16 et pénitentia purgat. Et quia post baptismum peccator denuo non potest baptizari, hoc medicamentum a Domino pénitentiæ datum est, ut per eam uice baptismi peccata post baptismum deluantur. Septem modis peccata dimitti scripture sancte demon- 20 strant. Primo in baptimate, quod propter remissionem peccatorum datum est. Secundo per martyrium iuxta [fol. 106] illud quod ait psalmista, ‘Beatus uir cui non inputabit Dominus peccatum.’ Iuxta eiusdem Dauid sententiam quia remittuntur peccata 24 per baptismum, teguntur per penitentiam, non imputantur per martyrium. Tertio per elemosinam iuxta Danielem, qui profano Nabochodonossor regi ait, ‘Peccata tua elemosinis redime in misericordias (*M.-diis*) pauperum.’ Et illud, ‘Ignem ardente extinguit 28 aqua, et elemosina extinguit peccatum.’ Et Dominus in euangelio, ‘Uerumtamen date elemosinam, et ecce omnia munda sunt uobis.’ Quarto, si remittat quis peccanti in se peccata sua, iuxta illud, ‘Dimittite et dimittetur uobis, date et dabitur uobis. Et ‘pater 32 uester dimittet uobis peccata uestra, si remiseritis unusquisque (*M. unicuique*) de cordibus uestris.’ Quinto, si per predicationem uestram (*M. suam*) quis et per bonorum operum exerci-

15 *poenitiam.* 17 *purgat wr. twice, the first crossed through.*24 The scribe has here omitted some words. M. has *Quia juxta ejusdem David sententiam, ‘Beati quorum remissæ sunt iniuriantes et quorum tecta sunt peccata.’ Remittuntur peccata per baptismum . . .*

tium alios ab errore suo conuertat, iuxta illud quod ait apostolus, ‘Quoniam si conuerti fecerit quis peccatorem ab errore uię sue, saluabit animam eius a morte, et cooperit (*M.* operiet) multitudinem peccatorum.’ Sexto per caritatem, iuxta illud, ‘Caritas Dei cooperit multitudinem peccatorum per Iesum Christum Dominum nostrum.’ Septimo per poenitentiam, iuxta quod ait Dauid, ‘Conuersus sum in erumna mea, dum configitur spina.’

[f. 106 b] On þære ærestan ucan ær Lenctenes anginne andetnissa mæssepreostum syndon to syllanne, dædbot to onfonne, twyrāde to gesibbianne, 7 ealle saca to gelipianne, 7 men sceolon giltas gemæ-  
 12 nelice forgifan on hira heortum, þæt hy þe freolicor cweþen, ‘Forgif us giltas ure, swa swa we forgifaþ giltendum urum.’ 7 swa in-  
 gangende on eadiges Lenctenes tide clænum 7 afeormodum modum  
 to haligre Eastran genealæcan, 7 ðurh dædbote hi silfe geedniwien,  
 16 seo is þæt æftre fulwiht. Swa witodlice fulwiht, swa eac dædbot  
 synna dilgaþ. 7 for þam þe æfter fulwiht[e] synful edniwan ne mæg  
 beon fullod, þes læcedóm dædbote fram Drihtne is seald, þæt þurh  
 þa dædbote æfter þam fulwihte sinna syn afeormode. 7 sefon  
 20 gemetum synna beon forgifene halige béc gesweotoliað. 7 ærest  
 on fulwihte, þæt is for sinna forgifenisse geseald. 7 pre siþe þurh  
 martyrdom neah þam þe se sealmsangere cwæþ, ‘Eadig byð se wer  
 þe him Drihten his sinna ne oþwit.’ 7 neah þas ylcian Dauides  
 24 cwide þæt sinna beoð þurh fulwiht forgifene, 7 hy beoð þurh  
 dædbote oferhelede, 7 þurh martyr[f. 107]dóm hy ne beoð  
 oþwitene. 7 Drihten cwæð on his godspelle, ‘Peahhwæðre syllaþ  
 ælmessan, 7 efne nu ealle þingc eow beoð clæne.’ Feorðan siþe,  
 28 sum þu alýs on þearfena mildheortnyssum.’ 7 elleshwær is  
 gecweden, ‘Weter acwencð byrnende fyr, 7 ælmesse acwencð  
 sinne.’ 7 Drihten cwæð on his godspelle, ‘Peahhwæðre syllaþ  
 ælmessan, 7 efne nu ealle þingc eow beoð clæne.’ Feorðan siþe,  
 32 gif hwa forgifð þam þe on[g]ean hyne agilt, swa swa hit gerædd  
 is, ‘Forgifaþ 7 eow bið forgifen, syllað 7 eow bið seald.’ 7 eft  
 ‘Fæder eower forgifð eow eowre sinna, gif eowra anra gehwile of  
 his heortan forgifð.’ Fiftan siþe, gif þurh eowre bodunge 7 godra  
 36 worea bigene hwilc oþerne fram his gedwyldie gecirð, neah þam þe  
 se apostol cwæð, ‘Gif hwa sinnfulne of gedwilde his wegese gecirð,  
 he gehælð his saule fram deaðe, 7 oferheleð his sinna mænigu.’

11 *gelipianna*. 12 p]7p. 17 *fulwiht*. 24 *beoð*]ð by diff. hd. 32 *onean*.

dom h̄y ne bed. oþriðie. þuoddan r̄de þurh tælm̄ian  
 spa daniel þam ap̄ygðan ȝ-ning nubochedo no  
 r̄or sæt. r̄inna þint. mid tælm̄ianu þu alýs on. þær  
 fena mild heort nýr̄u; Telleq hƿa iſ geƿeði. ƿaði  
 acƿicd býrñarot ƿi. tælm̄ianne acƿicd sinni. Tóuh  
 thi cƿed on his godspelle. þu h̄i hƿædne ƿyllah tælm̄ian  
 jan. ȝfnt nu sille h̄ing eor bedd clare; færdan sihe  
 ḡf hƿa r̄or gr̄d h̄a he on san h̄yne aegl spa spa hit  
 ge r̄æd iſ r̄or gr̄a. ȝw̄r b̄d r̄or gr̄a. syllað ȝw̄r b̄d  
 stalo. ȝft fæderi w̄rði r̄or gr̄d w̄r. w̄r̄ne r̄inna. ḡf w̄r  
 nu unra gehpilc of his heortan r̄or gr̄d; fiftans iſ  
 he. ḡf þurh w̄r̄ne bodunge. ȝw̄r̄na r̄orca biglisc hƿilc  
 ofhine r̄na his gedoylde geƿid. nrah þam þe he upo  
 fol cƿed. ḡf hƿa sinnfulne of ge ƿilre his ƿestr̄ ge  
 ƿid. hez heold his saule r̄na dæde. ƿestri heled his  
 sinnu misangi. Sixtan r̄he þurh sode luru. nrah þu  
 he hit appiði iſ godf sibb. ofri ƿurhð sinnu misangi  
 þurh helestone ȝ-ning dƿi h̄an usine. færdan  
 siðe þurh dædbote. nrah þam he dauid cƿed. Ic  
 ƿas geƿipred on minre ȝimde þa me ƿas þorn  
 on urfstanod. D E C L A R A

I psalutem quadragessima cum summa observatione



Sixtan siþe þurh soðe lufu, neah þam þe hit awritten is, ‘Godes sibb oferwrihð sinna mænigu þurh hælendne cyninge, Drihten urne.’ Eahtoðan siðe þurh dæbote, neah þam þe Dauid cwæð, ‘Ic wæs gecirred on minre yrmðe þa me wæs þorn on aſæstnod.’ 4

[XXXVII]. *De Quadragessima.*

Ipsa autem Quadragessima cum summa obseruatione [fol. 107<sup>b</sup>] custodiri debet, ut iejunium in ea, preter dies Dominicos, qui abstinentia (*M. -tiæ*) subtracti sunt, nullatenus resoluantur, quia ipsæ 8 (*M. resolvatur q. ipsi*) dies decimæ sunt anni nostri, quos cum omni religione et sanctitate transigere debemus. Nulla enim in his occasio sit resoluendi iejunii, quia alio tempore solet iejunium caritatis causa dissolui, istis uero nullatenus debet. Quia in alio tempore 12 iejunare in uoluntate et arbitrio cuiuslibet positum est, in hoc uero non iejunare preceptum Dei transcendere est. Et in alio tempore iejunare premium abstinentie adquirere est; in hoc uero, preter infirmos aut paruulos, quisquis non iejunat, poenam sibi adquirit, 16 quia eosdem dies Dominus et per Moysen et per Heliam et per semetipsum sacro iejunio consecrauit.

Soþlice þæt Lengtenfæsten mid healicre beginene is to healdanne, þæt, buton Sunnandagum, þa forhæfdnesse oftogene sint, natyþeshwon 20 fæsten sy abrocen, for þam ða dagas syndon teoðunga ures geares, þa we sceolon mid eallre æfestnesse 7 halignesse adreogan. Ne sy soðlice nan intinga on þyssum dagum fæsten to abrecanne: for ðam ðe [fol. 108] on oþrum tidum is gewuna for soþre lufe intingan 24 fæsten beon tolysed, on þyssum soðlice hit ne sceal beon abrocen. For þam on oþre tide fæsten on selfes willan 7 dome æghwylces is asét, on þyssum soðlice se ðe ne fæst, he Godes bebot forgymþ. 7 on oþre tide se þe fæst, he forhæfdnesse mede geearnaþ; on þyssum 28 soðlice, buton seocum 7 eildum, swa hwylc swa ne fæst, he wýte him gestrynd for ðam þa selfan dagas Dryhten ge ðurh Moysen ge þurh Elíam ge ðurh hine selfne on haligum fæstene gehalgode.

[XXXVIII]. *De aelymosina.*

32

Diebus uero iejunii elemosina facienda est, et cybum siue potum quo quisque uti debuit, si non iejunaret, pauperibus eroget, quia iejunare et cybos prandii ad cenam reseruare, non mercedis, sed ciborum est incrementum. 36

<sup>24</sup> ðe on [fol. 108] on oþrum.      36 After *incrementum* the heading *Item* erased.

Fæstendagum soðlice ælmesse is to donne, 7 þone mete oþpe  
drinc þe gehwa self brucan sceolde, gyf he ne fæste, he þearfum  
dæle, for þam ðe hit nis nanre mede, ac me(t)ta ge[e]acnung, þæt  
4 hwa fæste 7 his undernmete oð æfen sparie.

[XXXIX]. *Item.*

Solent plures qui se iejunare putant, mox ut signum [fol. 108<sup>b</sup>]  
audierint ad horam nonam, manducare, qui nullatenus iejunare  
8 credende (*M. -ndi*) sunt, si manduauerint antequam uespertinum  
celebretur officium. Concurrendum est enim ad missas, et auditis  
missarum sollempniis siue uespertinis [officiis], largitis elemosinis,  
ad cybum accedendum est. Si uero aliquis necessitate constrictus  
12 fuerit, ut ad missam conuenire non ualeat, estimata uespertina  
hora, completa oratione sua, iejunium absoluere debet.

Manega gewuniað þe wenaþ ðæt hy fæsten, sona swa hy nón-  
hringe gehyraþ, ðæt hy to þære nigoðan tyde etaþ, ða naty-  
16 þeshwon sint to gelyfanne þæt hy fæsten, gyf hy etaþ aer æfenþenung  
sy gebremed. To efstanre is soðlice to mæssan, 7 gehyredum  
mæssan symlum 7 æfensangum, 7 ælmessum gesalendum, to mete is  
to genealæceanne. Gyf soðlice hwylc mid neode gebunden sy, þæt  
20 he to mæssan becuman ne mæge, gewenedre æfentyde, hys gebede  
gefyllendum, he sceal fæsten tolysan.

[XL]. *De abstinentia.*

Abstinentia uero in his diebus poene omnium diliciarum esse  
24 debet, et sobrie et caste uiuendum est. Qui uero ouis, caseo,  
butyro, piscibus, uino abstinere [fol. 109] potest, magne uirtutis est.  
Qui autem his, aut infirmitate interueniente aut quolibet opere,  
abstinere non potest, utatur, tantum ut iejunium usque ad uesperum  
28 sollempniter celebret; et uinum non ad ebrietatem, sed ad re-  
fectionem corporis suis (*M. sui*) sumat. A caseo uero, lacte, butiro,  
et ouis abstinere, et non iejunare, dementissimum est et ab omni  
ratione semotum. Uini enim ebrietas et luxuria prohibite sunt,  
32 non lac et oua. Non enim ait apostolus, ‘Nolite comedere lac et  
oua’, sed, ‘Nolite ineibriari uino, in quo est luxuria.’

Forhæfdnes soðlice on þysum dagum sceal beon forneah ealra  
esta, 7 syferlice 7 clænllice is to lybbanne. Se ðe soðlice fram  
36 ægrum 7 cyse 7 buteran 7 fixum 7 wine forhabban mæ[g], he is

<sup>3</sup> *meta*] t o. l. in diff. hand.—*geacnung.*      36 *mæ.*

myceles mægenes. Se ðe witodlice fram þam, for untrumnesse oððe ahwylecum weorce, forhabban ne mæg, he bruce, for an þ he þæt fæsten oð æfen symbollice breme; 7 win næs to druncennesse, ac to gereorde his lichaman nyme. Ðæt hwa fram cyse 7 meoluce 4 7 buteran 7 ægrum forhæbbe, 7 ne fæste, is gedwolenlicost 7 fram eallum gesceade ascyred. Soþlice wines 7 ælces wætan dru[n]cenesse 7 galnes synt [fol. 109<sup>b</sup>] forbodene, næs meoluc 7 ægru. Ne cwæð witodlice se apostol, ‘Nellen ge þigcan meoluc 7 ægru,’ ac he cwæð, 8 ‘Nellen ge beon gynddrenede of wine, on þam is galnes.’

[XLI]. *De communicatione.*

Singulis diebus Dominicis in Quadragesima, preter hós qui excommunicati sunt, sacramenta corporis et sanguinis Christi sumenda 12 sunt, et in cena Domini, et in uigilia Paschæ, et in die resurrectionis Domini, exceptis poenitentibus, ab omnibus communicandum est, et ipsi dies Paschalis q̄bdomadę omnes equali religione colendi sunt.

Ælce Sunnandæge on Lencten Cristes lichaman 7 his blodes 16 haligdomas syndon to onfonne, buton fram þam þe amansumode synt, 7 on Junresdæg ær Eastrun, 7 on Easteræfen, 7 on þæm dæge Drihtnes ærystes, buton dædbetendum, fram eallum is to gemænsumianne, 7 þa dagas ðære Easterlican ucan ealle mid 20 gelicre æfæstnesse synt to weorðianne.

[XLII]. *De lite non habenda.*

In his ieuiiorum uestrorum diebus nullę lites, nullę contentiones esse debent, sed in Dei laudibus et in opere necessario persistendum 24 est. Arguit enim eos qui contentiones et lites Quadragesimę tempore [fol. 110] [exercent], et qui debita a debitoribus exigunt, Dominus per prophetam dicens, ‘Ecce in die ieuiii uestri inueniuntur uoluntates uestre, et omnes debitores uestros repetitis. Ecce 28 ad lites et contentiones ieuinatis, et percutitis pugno impie.’

On þysum eowra fæstena dagum nænige geflitu, nænige saca sceolon beon hæfde, ac on Godes lofum 7 on neadbehefum weorce is to þurhwunianne. Drihten þurh his witigan ðreaþ þa þe geflitu 32 7 saca on Lenctentyde begáþ, 7 þe wytu fram hyra gyltendum gegyrnað, eweþende, ‘Efne nu on dæge eowres fæstenes beoþ

6 drucennes. [10 *De comm.*] c altered from *m.* 22 The heading is on the margin in a diff. hand. 23 uestrorum] *uořorū* MS. 26 exercent not in MS.

gemette wyllan eowre, 7 ealle eowre gyltendras ge hametað. Efne nu to geflitum 7 sacum ge fæstaþ, 7 ge sleap of fyste arleaslice.'

[XLIII]. *De castitate.*

4 Abstinendum est enim in his sacratissimis diebus a coniugibus, et caste et pie uiuendum est, ut sanctificato corde et corpore isti sancti dies transigantur, et sic perueniatur ad sanctum diem Paschæ, quia poene nihil ualet ieunium quod coniugali opere 8 polluitur, et quod oratio et uigiliæ, siue elemosine non comendant.

To forhæbbane is soþlice on þysum haligostum [fol. 110<sup>b</sup>] dagum fram gemæccum, 7 clænlice 7 arfæstlice is to lybanne, þæt gehalgodre heortan 7 lichaman þas haligan dagas sýn adrogene, 12 swa sy becumen to þam haligan dæge Eastran, for þam þe forneah naht ne framaþ þ fæsten þæt mid gesynscypticum weorce bið besmiten, 7 þæt þæt gebed 7 wæccan, oþþe ælmesdæda ne bebeodaþ.

16 [XLIV]. *De perceptione sacramenti.*

Ammonendus est populus ut ad sacrosanctum sacramentum corporis et sanguinis Domini nequaquam indifferenter accedant, nec ab hoc nimium abstineant, sed unusquisque cum omni diligentia 20 atque prudentia elegat tempus, quando aliquandiu ab opere coniugali abstineat et a uitiis se purget, uirtutibus exornet, elemosinis et orationibus insistat, et sic postea cum magno timore et reuerentia ad tam magnum sacramentum accedat. Igitur sicut periculosem 24 est inpurum quemque ad tantum sacramentum accedere, ita periculosem est ab hoc prolixo tempore abstinere, excepta ratione eorum qui excommunicati sunt. Nam ab omnibus certo tempore communicandum est, preter ualde religiosis et sancte uiuentibus, 28 qui poene omni die [fol. 111] id faciunt.

To myngianne is folc þæt hy to ðam þurhhaligum haligdome Drihtnes lichaman 7 blodes nateþeshwon unforwandienlice genealæcen, ne fram þam swiþe forhebben, ac anra gehwylc mid ealre 32 geornfulnessse 7 gleawnessse geceose ða tid, hwænne he sume hwile fram gesynscypticum weorce forhæbbe 7 fram leahtrum hine afeormige 7 mid mægenum gefrætwige 7 ælmessum 7 gebedum onwunige, 7 swa siððan mid myclum ege 7 arwyrþnesse to swá mærum halig- 36 dome genealæce. Witodlice swa swa is frecenfullic gehwylcne

8 *polluitur.*

23 *sacramētū.*

30 *-dienlice, so MS.*

unclænne to swa mærum haligdome genealæcean, swa is frecenfullic fram þam langere tide forhabban, buton gesceade þæra þe amænsu-mude synt. Soþlice fram eallum gewisre tide is to gemænsumianne, buton ðam swiþe æfæstum 7 haliglice libbendum þe forneah ælce 4 dæge þæt doð.

[XLV]. *De celebratione misse.*

Vt misse que per dies Dominicos peculiares a sacerdotibus fiunt, non ita in publico fiant, ut per eas populus a publicis mis[fol. 111<sup>b</sup>]- 8 sarum sollempnibus, quę hora tertia canonicę fiunt, abstrahatur, quia pessimus est usus, siue in diebus Dominicis, siue in quibuslibet festiuitatibus, mox ut quis missam celebrare, etiam si pro defuncto sit, audierit, abscedit, et per totum diem a primo mane <sup>12</sup> aebrietati et commesationibus potius quam Deo deseruit.

Ðæt þa mæssan ðe gind Sunnandagas sindrie fram mæsse-preostum beoð, na swa in opennesse beon, þæt ðurh ða folc from openum mæssena symblum, þe on ðære þryddan tide regollice beoþ, <sup>16</sup> beo fram abroden, for þam ðe wyrst gewuna is, oþþe on Sunnandagum oþþe on gehwylcum freolsdagum, sona swa hwylc gehyrð mæssan breman, eacswoþe þeah heo beo for forðfarenum, he awégi gewit, 7 gynd ealne dæg fram ærnemergenne druncennisse <sup>20</sup> 7 ofer- yellum swyþor þonne Gode'þeowaþ.

[XLVI]. *De hora licita.*

Ammonendus est [populus] ut ante publicum et (et *not in M.*) peractum officium ad cybum non accedat, et ut omnes ad publicam <sup>24</sup> (publicam *not in M.*) sanctam matrem aecclasiā missarum sollempnia et predicationem audituri [fol. 112] conueniant, et sacerdotes per oratoria nequaquam missas nisi tám caute ante secundam horam celebrent, ut populus a publicis sollempnibus non abstrahatur. Sed <sup>28</sup> siue sacerdotes qui in circuitu urbis aut in eadem urbe sunt, siue populus, ut prediximus, in unum ad publicam missarum celebrationem conueniant, exceptis Deo sacratis feminis, quibus non est fas ad publicum egredi, sed claustris monasterii contineri. <sup>32</sup>

To myngianne is folc þæt hit ær openlicre 7 geendudre þenunge to mete ne genealæce, 7 þæt ealle to openlicre haligre meder, þæt is to þære halgan cyrcan, mæssena symblu 7 bodunge to gehyranne becumen, 7 mæssepreostas gynd gebedhus nateþeshwon buton swa <sup>36</sup> wærlice ær þære oðre tide bremen, þæt þæt folc fram openlicum

symblum ne sý fram abroden. Ac oþþe þa mæssepreostas ðe on  
þære burge embehwyrfte oððe on þære sylfan burg syndon, oþþe  
folc, swa we for[e]sædon, on an to openlicre mæssena weorþunge  
⁹ to somne becumen, buton Gode gehalgedum wifum, þam [fol. 112<sup>b</sup>]  
nis þæslic þæt hy to opennessse ut gán, ac hy sceolon on mynstres  
clusum beon behæfde.

3 *forsædon.*

## IV

## THE EPITOME OF BENEDICT OF ANIANE.

[MS. Cott. Tiberius A. iii, fol. 164.]

*A KALENDIS AVTEM OCTOBRIS VSQVE IN PASCHA  
hora nona hoc faciunt. A pascha autem usque ad kalendas  
octobris hora tertia hora undecima;*

*Omni autem tempore in aeclesia summum silentium fiat.*

4

ut asyndredum þam þe to earan godes hyreð na of  
excepto hoc quod ad aures dei pertinet; Nullus ex  
gebroðrum oðerne of agenum naman gecie ac swa swa  
fratribus alterum puro nomine appellat: sed sicut 8  
se regol bebyt þa yldran iungran heora gecien  
regula precepit seniores iuniores suos fratres uocent  
þa iyngran arwurðe gecien fæderlicere  
iuniores uere seniores suos nonnos uocent quod est paterna 12  
arwurðnessa abbot bone hlaſford hi gecigend  
reuuerentia; Abbate uero dominum et patrem uocent;  
aðswara elles he ænig forð na bringe butan gelif me  
Iuramentum aliud nullum proferat nisi crede mihi. 16  
we rædaþ þam samaritanisce  
quod in euangelio legimus dominum mulieri samaritane  
wife geseþan oððe openlice þæt oftrædlice  
adfirmasse aut plane quod sepe sanctum agustinum 20  
we rædon geseðan oððe soðes oððe elles hwæt  
legimus testificasse. aut certe: seu aliud quod monachorum  
gewuna oððe swa swa sæde swerian  
est consuetudo iurandi siue sicut dominus dixit nolite iurare 24  
eallunga ne þurh heofonan ne þurh eorðan  
omnino neque [f. 164<sup>b</sup>] per celum. neque per terram sit  
swa hit is. hit nis na swa þæt  
autem sermo uester est. est. non. non. quod autem his 28  
mare fram yfele is. gif broðor bið geþread ealdre  
habundantius est a malo est. Si frater increpatur a priore

22 seu] 8 altered from c.

fram gehwylecum oððe fram oðrum gehwylecum oððe fram  
 qualicumque aut ab alio quolibet uel certe a  
 iyngran gif bið arasod fram oðrum gehwylecum þinge þærrihte mid  
<sub>4</sub> iuniore reprehenditur. pro alia qualibet re statim cum  
 healice hrædnessa he bidde forþam þeos ylce  
 summa uelocitate cadens ueniam postulet quia haec eadem  
 eadmodnes þe bið gegearcod 7 he gif hit of  
<sub>8</sub> humilitas deo exhibetur non homini. et si ex  
 heortan bið mildsunge gegearnod gedafenað  
 corde fuerit cito indulgentiam merebitur; Oportet omnino  
 þæt gehyrsumiende him hi beon heom 7 bið  
<sub>12</sub> ut oboedientes sibi sint inuicem et ipsa obedientia  
 mid rihtum gefiance atiwed bið gebodeden heo is weg  
 si recto corde ostenditur. deo offertur. ipsa est uia  
 se ðe læd to life hrædlicor bið gehyred on gebed  
<sub>16</sub> que dicit ad uitam; Citius enim exauditur una oratio  
 þæs gehyrsuman þonne tyn þusenda forhicgendis. þonne  
 oboedientis quam decem milia contempnentis; Cum uero  
 gehyrsumiað se iyngra sege þam yldran  
<sub>20</sub> sibi obedient fratres ubicumque iunior dicat priori  
 achyldum heafde se iyngra sittende forðgangendum  
 inclinato capite benedicte; Iunior sedens transeunte  
 ealdre arise gif se yldra wylle sittan se iyngra þeahhwæðere  
<sub>24</sub> seniore surgat; Si senior uoluerit sedere. iunior tamen  
 buton gehaden na sitte æfter urum regole. gif  
 nisi iussus non sedeat. iuxta regulam nostram; Si  
 ge acwaciað ænine agen oþerne andan oððe  
<sub>28</sub> cognoueritis aliquem ex fratribus contra alium inuidiam. aut  
 yrre lytel oððe unrotnessa healdan  
 iram modicam uel tristitiam in corde retinere. statim  
 he si geþread 7 he si gerithlæht 7 he for swa feala dagas  
<sub>32</sub> corripiatur et emendetur. et quantos [f. 165] dies  
 þæt beon swa he forgimeleasede swa lange forhæbbe 7  
 hoc fieri neglexerit tantos abstineat; Et si  
 eadmodlice 7 gif gegripð 7 he bidde mid  
<sub>36</sub> humiliter se reprehendit. et ueniam postulauerit. cum  
 mildheortnesse he si gedemed þonne se hlaford abbot oððe soðes  
 misericordia iudicetur; Cum dominus abbas aut certe  
 oðer of ealdrum ænigum ænig weorc don  
<sub>40</sub> aliis ex senioribus alicui ex fratribus aliquid opus facere

he byt underfo se iungra mid healicere eadmodnesse bebeodendes  
*precipit suscipiat iunior cum summa humilitate iubentis*  
 bebed sig eare caf to gehyranne ac swylce  
*imperium sit auris pro[m]pta ad audiendum. ac si* 4  
 godcundlice si gesæd beon rihte 7 handa aþenode  
*diuinitus dicatur. sint pedes directi. (et) manus uero expedite*  
 to donne 7 he geeadmett secce gefyllendum weorce  
*ad faciendum. et humiliatus dicat benedicite expleto opere* 8  
 agen gecyrrende mid eadmodnesse he secce swa gelice  
*reuertens cum humilitate dicat similiter benedicite;*

*ponne se iynra asyndrað fram þam yldran*  
*Et (dicat) semper quando iunior separat. de seniore* 12

*swa gelice þonne hine eft he geþeod swa he do*  
*benedicite similiter cum se iterum iuncxerit sic faciat;*  
 ut gangende of huse oððe gegæderunge he secge  
*Egrediens de domo. aut de conuentu. dicat benedicite.* 16

7 eftsona agen cyrre he geeadmette *þonne*  
*et iterum reuertens humiliet se. et dicat benedicite. Quando*  
*æni þinc agynð he secge þeah þeh he ana sig*  
*aliquid inchoat dicat benedicite. etiam si solus sit* 20  
*he secge for þam æihwara andweard he is agifen*  
*dicat benedicite. quia deus ubique presens est reddere*  
*æghwylcum of heortan biddendum gif ænig þing*  
*unicuique ex corde postulanti benedictionem; Si aliquid* 24  
*on hedderne on beoderne on cicenan oððe on ænigum*  
*in cellario. in refectorio. in coquina uel in quolibet*  
*stowe forgimeleasaþ gif he forspilð gif he agyt gif*  
*loco frater neglexerit. si perdiderit (si) fuderit (si)* 28  
*he tobrycð oððe lyre on gebringð sona he angean cume*  
*fregerit. aut dampnum intulerit. statim recurrat*

*to for biddende 7 gif hit swilc þinc is*  
*[fol. 165<sup>b</sup>] ad ueniam postulandam. et si talis res est* 32

*þe he forgemeleasode on handa he healde on eorðan astreht*  
*quam neglexerit in manu teneat. in terra prostratus*  
*biddende foregifennesse atiwende hwæt gelumpe*  
*ueniam postulando ostendens quid contigerit;* 36  
*he warnie hine sylfne be woruldlicum þince oferflowedlicum*

*Caveat se de seculari uel superfluo*  
*leahtre be gelomlæcan spræce mid freondum*  
*risu; De frequenti locutione cum amicis. et parentibus* 40

19 *agynð*] *y* alt. *f. i.* 21 *he is]* the first stroke of the *h* is prolonged below the line. The scribe first intended to write *þ*.

if neod bið þæt he elles rihtlice ne mage þæt he na  
si necesse fuerit ut aliter recte esse non possit; Ut non  
sprece ana mid were buton andweardum 7 gehyrendum oðrum  
4 loquatur solus cum uiro. nisi presentibus et audientibus aliis  
gebroðrum be ðara geleafan gewis truwa. 7 þæt swyðost  
fratribus de quorum fide certa sit fiducia; Et hoc maxime  
on iunclegum si gehealden ē æmtiges þearle  
8 in iuenibus obseruetur; Mens uero deo uacantis autem multum  
bið gelæd woroldlicra spræca na gan wiðinnan  
impeditur secularium allocutione; Non uadant imfra  
mynstre wide swa hwar swa hi wyllað buton þær þær  
12 monasterium passim ubicumque uoluerint. nisi ubi  
gehyrsumnesse anes gewilces him sylfa betæht foð  
oboedientia unius cuiusque sibi iniuncta exigit uel  
bebyt æniges broðor stefn healic ne si gehyred  
16 imperat; Nullius fratris uox alta in monasterio aud[i]atur;  
nan weorc þeh þe hit si gesawan butan þafunge  
Nullus opus etiamsi sibi bonum uideatur sine permissione  
oððe bletsunge ealdres don he na gedyrstlæce na þinc syllan  
20 uel benedictione prioris agere presumat; Nihil dare  
agenlic  
aut accipere sine permissione abbatis; Se nihil habere proprium  
butan þæt se abbot sealde oððe gefafode non a  
24 nisi quod abbas dederit aut habere per:miserit presumat;  
genihtsumie aura gehwylcum on mete 7 on drence oððe on reafe  
Abundet unicuique in cibo et potu. uel uestimento  
swa miclum swa bebyt se þe mare  
28 quantum regula ministrari p[re]cepit; Qui autem plus habere  
wyle intingan agen hine diglodes feondes ures  
uoluerit. occasio [fol. 166] nem con[tra] se occulti hostis nostri  
astyrian he ondræde ænig to oðran ænig forð gewitene  
32 excitare pertimescat; Nullum ad alium aliquod preteritum  
synne wite se ealdor gif he syhð forgimelesian  
uel turpe peccatum inproperet; Senior si uiderit neglegere  
iungran he preage aer betwux him 7 him ænes  
36 iuniorem. corripiat eum prius inter se et alium semel  
oðer sidan giltum soðes be  
secundo. uel tertia de leuioribus tamen culpis. nam de

sumum hefinessum gif he hit gebyrað þa  
 aliquibus grauibus si contingit. que opere perpetrant  
 sona gebetan gedafenað æfter þam þone þrean  
 statim emendare oportet secundum regulam; Quem castigare 4  
 þe he wyle he na tobrydðe gestaþolfæstnian  
 uult non infringat. sed magis leniter solidare  
 he hogie gyltes for þam oft bið tobroden  
 studeat. secundum qualitatem neglegentis quia sepe frangitur 8  
 wyrse limes bige þæt bið ungeplice gewriðen for þam  
 deterius membra fractura quod incaute ligatur; Pro  
 un 7 deriendlicum clænum gefohtum  
 inmundis uero et nocivis cogitationibus semper ad con- 12  
 hi agen cuman betere is þæt þe wreian  
 fessionem recurrent; Melius est enim ut diabolum accusemus  
 þonne he us for ðam gif we gesutuliað his unrihtwisan  
 quam ille nos. quia si semper manifestamus iniquam eius 16  
 tihtan læsse derian þe mæi eadmodlice andswerian  
 suggestionem. minus nos nocere poterit; Humiliter respondeant  
 heom sylfan to gebedhuse tida minsterlice  
 sibi inuicem fratres; Cito ad oratorium hora canonica 20  
 gehyrendum clylle hi agen cuman hi na flitað eallunga  
 audito signo recurra[nt]; Non contendant omnino  
 for ðam þam ceastfullan þe tostendað geferrædere  
 quia contentiosi dissipant aecclasiā dei nostri; 24  
 spræc seo godspellice þas bysna  
*Nam dicit sermo euangelicus de domino nostro cuius exempla*  
 fylian we sculan ne he na flæt ne ne clypode ne ne gehyrde  
 sequi debemus. neque contendit. neque clamauit. neque audiuit. 28  
 ænig on strætum stefne spræca his ær tide  
 quis [fol. 166b] in plateis uocem sermonum eius; Ante horam.  
 oððe æfter tide naht metes oððe drinceſ hi na underfo  
 aut post horam. nihil cibi aut potus accipient. 32  
 ut asyndromum untrumum 7 cildrum þera wacmodes  
 exceptis infirmis et infantibus quorum inbecillitas  
 fram þam ealdre is toforan sceigende ne na tæle ne na  
 a priora consideranda est; Nec detrahatur quis. nec 36  
 tælenne undergite 7 na  
 detrahentem sentiat; Pacem seminate inter uos semper! et non

twirædnesse woroldlice spellunga feor sin oðrum  
 discordiam; Seculares fabule (longe) sint a uobis; Ceteris  
 4 tidum ⁊ gesettum tidum weorc hi na forgimeleasian  
 horis et constitutis opera manuum non neglegant.  
 for þam þe he is oðrum tidum  
     quia uirtus est anime et corporis ceteris iterum horis  
 rædinge fullice hi geemtian ⁊ gif beon hit man on anum  
 8 lectioni pleniter uacent; Et si fieri potest in uno  
 clauſtre hi sittan þat hi sylfe geseonde hi præian ⁊ hi under  
 clauſtro sedeant. ut se inuicem uidentes coherceant. et sub  
 swian rædan ⁊ þat an to oðran ne si geþeod buton  
 12 silentio legant. et ne unus ad alium coniungatur. nisi  
 nedbehefnesse to lærenne bidde swa þeahhwæþer þat he na  
 necessitas docendi exposcerit ita tame[n] ut sine  
 butan unstilnesse oðres do on sumorlicere tide æfter  
 16 inquietudine alterius faciat; Æſtiuo enim tempore post  
 gereordunge anra gehwyle to agenum he ut ga bedde mid  
 prandium unusquisque ad proprium exeat lectum cum  
 healicum wærscipa buton æniges gedrefednesse oððe he ræde  
 20 summa cautela. et sine alucuius perturbatione aut legat.  
 oððe he slape ænig his ænig þinc na sege  
 aut dormiat; Nullus ex fratribus suum aliquid dicat  
 oððe þinc ænig þineg oððe lim lichaman ac æfre  
 24 aut rem quamlibet. aut membrum. corporis sed semper  
 ure þat þat an he gedafenað agen min  
 nostrum; Hoc solummodo oportet dicere proprium. mea  
 gilt þa þinc þe beoð forgifene  
 28 culpa; Omnia que donantur. communia esse nobis  
 sceolan sin of ure tydernesſe forð stepð  
 debent; Peccatum uero ex nostra fragilitate procedit; [fol. 167]  
 to foreſceawienne þearle is þat hæs  
 32 Prouidendum magno opere est. ut iussio domni abbatis  
 be gehwylcum þince hohfullice si gefyllled for þeos sylfe  
 de qualicumque re sollicite impleatur. quia hic eadem  
 gehirsumnesse gif mid rihtum geþance bið gefremed þam ðena bið  
 36 obedientia si recto corde perficitur non  
 him aþenod se ðe ðe bit ac gode se ðe hæt ⁊  
 illi amministratur qui precipit. sed deo qui iubet; Et  
 2 longe add. by gloss. o. 1.      4 non added by glossator on left margin.

þæt gif þæt feor sig bið forgimeleasod oððe on heortan oððe  
 si quod absit neglegatur. aut corde aut  
 on weorce raðe se iungra to forgifennesse agen cume beodenne  
 opere cito iunior ad ueniam recurrat postulandam; 4  
 þanne on choro to syllanne ge standan mid gedrymre 7  
*Quando in (c)horo ad psallendum s(ta)tis. consona. et*  
 geþwærlice stefne 7 hi aginnan uers þa þa toforan  
 concordi uoce psallite. et illi incipient uersus qui pre 8  
 oððran nytwyrðre magon 7 þæt þe oððe  
 ceteris utilius possunt. ut ad primam syllabam uel  
 to þam oððan oðre samod cuman magon 7 iuuenculi  
 secundam ceteri conuenire possint; Et semper iuuenculi 12  
 hi kyðan mid healicere stefne sume hwile gereordunge  
 uersus nuntient alta uoce; *Ad horam uero refectionis*  
 æfter gefylledesse þenunge hi anbidian on choro  
 post expletionem officii expectent in eclesia in choro 16  
 stillice singende þonne hi gehyrað 7  
 tacite psallentes; *Cum autem audierint cymbalum. cito et*  
 geendebyrde buton ænigum gehlide hi efstan geþwagenum  
 ordin[at]e sine ullo strepitu festinent lotis 20  
 handum hi in faran to beodderne gretende rode gewendum  
~~manibus introire in refectorium. saluantes crucem uersis~~  
 andwlitum to eastdæle 7 þonne clyllnð  
 ultibus ad orientem; *Et cum secundo cymbalum sonuerit* 24  
 eall seo gæderunge secce u 7  
 ad mensam. omnis congregatio simul dicat uersum. et  
 þæt drihtenic gebed gebigede cwuwa forgifenna bletsunga  
 orationem dominicam flectendo genua; *Data benedictione* 28  
 fram þam ealdre hi sittan ænlepie on heora endebyrdnesse  
 a priore resideant singuli in ordine suo;  
 ne ne gedyrstlæce ænig underfon ænig þinc  
 [fol. 167<sup>b</sup>] Non presumat quisquam prius accipere quicquam 32  
 metes ær þonne ær þonne se hlaford  
 cibi aut potus. antequam dominus abbas ipse tamen  
 þe na aginna þonne ærest underfehð he se gege  
 non tardet; *Cum primum accipit panem: dicat* 36  
 to his gebroðra 7 he andswarie swa gelice  
 fratri suo benedicte. et ille respondeat deus. similiter

9 *nytwyrðre*] the second r altered from e.

don of drence þonne hi ærest drineað be oðrum  
 faciant de potu cum primum biberint; De ceteris uero  
 sifligum þe þonne on meosan sind nis neod mare  
<sup>4</sup> pulmentaris que tunc in mensa sunt. non est necesse amplius  
 bletsunge biddan 7 ær þam þe hi aginne mete niman  
 benedictionem petere; Et antequam incipient cibum sumere  
 bidde se rædere 7 he onginne rædan 7 swa swa  
<sup>8</sup> petat lector benedictionem. et incipiat legere; Et sicut  
 se regol tæcð ne ænig stefn si gehyred buton þas  
 docet regula. nullius uox audiatur nisi solius  
 ræderes anes buton for trymmynge syððan sceortlice  
<sup>12</sup> legentis. nisi certe pro edificatione aliquid exinde breuiter  
 si gesæd syððan hig ænlepige seegan heom betweonan  
 dicatur; Postea singuli dicant alterutrum benedicite;  
 þonne se ealdor bletsað mete oððe dreneg oððe ænig þing  
<sup>16</sup> Quando prior benedicit cibum uel potum. uel aliquid  
 elles na sittende ac standende he bletsie æppla  
 quicquam. non sedendo sed stando benedicat; Poma autem  
 oððe gehwylce akennedlica ofeta þa þa to etanna  
<sup>20</sup> uel quilibet nascentia terre que cruda comedenda  
 sint swa on tide gereordunga swa æfenþenunge gelice  
 sunt siue hora prandii. siue cene. aequaliter  
 underfo fram þam hordere anum gehwylcum breð  
<sup>24</sup> fratres recipiant. A cellarario unicuique fratri  
 beon todælede 7 æfter oðrum metum æt beode  
 partiantur. et statim post alium cibum illic ad mensam  
 underþeodde beon geetene gefylledium mete si geendod  
<sup>28</sup> subiunctam comedantur; Expleto cibo finiatur et lectio;  
 arises fram meosan gecwedenum ferse se winstra chorus  
 Surgentes a mensa dicto uersu sinister chorus  
 ætga æræst latemæst singende  
<sup>32</sup> exeat prior. nouissimus dom[n]us abbas. psallen[fol. 168]tes  
 sealm þone fifteoðan sealm todælendlic 7 na ofstlice  
 psalmum quinquagesimum distincte et non festinante;  
 þonne he in gæð onbed(h)us gebigen hig  
<sup>36</sup> Cum introierint oratorium psallentes inclinent se usque ad  
 2 biberent. 25 todælede] after the second *e* the beginning of another  
 letter. 34 festinante] the scribe first wrote *manifeste* in the text and  
 then added *festinante* over the line.

hi gebigan heora cneowwum æfter  
 gloriam. a[d] gloriam autem flectant genua sua; Post  
 þam drihtenlican dæge arises hi gan mid  
 orationem dominicam et capitulam surgentes. uadent cum 4  
 swige æfter þam þe hit geþwaer tima læt æfter æfenne  
 silentio secundum quod tempus congruit; Post uespertinam  
 tide on gedafenlicere ealle togædere hi samod cuman  
 horam competenti facto signo omnes in unum conueniunt 8  
 on æfen capitule 7 si geræd gewrit þe getimbre  
 in capitulo uespertino et legatur scriptura que aedificet  
 þa gehirenden swa micel swa seo tid geþafod  
 audientes quandiu hora promittit. sicut precipit 12  
 se regoll geendedra rædinge hi arisa samod 7 hi secce  
 regula; Finita lectione surgant. omnes pariter et dicat  
 sit ure help  
 domnus abbas. Adiutorium nostrum in nomine domini 16  
 andswarian se þe gewrohte heofon 7 eorðan  
 respondeat omnes pariter. qui fecit celum et terram;  
 afangenum swige hi in faran to nihtsanga  
 Recepto silentio cum reuerentia intrent ad completa. 20  
 mid geornfuluesse modes hi don andetnesse heom betwynan  
 orent cum intentione mentis dent confessiones alternativam  
 hi aginnan gefyllendum sidelice þenung healic  
 incipient completa; Exploto eodem officio summum 24  
 swegen si gehealden on muðe beon gebedu digle  
 silentium custodiatur. et ore. et corde fiant orationes secrete  
 gemynd mid wope 7 tearum 7 geomorunge  
 recordatio peccatorum cum fletu. et lacrimis. et gemitu 28  
 oððe siccitunge þæt an oðerne na derie þonne eftsona  
 seu suspicio. ut unus alium non noceat; Tunc iterum  
 hi don þancas secgende ic þancie þe drihten þu  
 agant gratias deo dicendo. gratias ago tibi domine 32  
 halga fæder ælmihtig þa ðe me gemedemodest  
 sancte pater omnipotens [fol. 168b] qui me dignatus est  
 on þisan dæge gehealdan þurh þine haligan mildheortnesse  
 in hac die custodire per tuam sanctam misericordiam 36  
 geun þis nihte clænre heortan 7 lichaman  
 concede mihi hanc noctem mundo corde et corpore sic  
 6 congruit] between u and i a letter erased. 11 seo tid geþafod]  
 written on the right margin. The g of geþafod altered from b. 15 sit  
 written over the line by glossator. 24 sūnumū.

þurhfaran swa on merien arisesenne gecweme þeowdon  
 pertransire qualiter mane surgens gratum tibi seruitum  
 gelæstan þæt ic mage ⁊ mid micelan wærscypa hi gan to  
 4 exsoluere possim; Et cum magna cautela ambulent in  
 cyrican ⁊ to slæperne ⁊ þonne to agenum bedde he cymð  
 aecclesia et dormitorio. et cum ad proprium stratum uenerit  
 þonne he hine gelogað he sege  
 8 frater dum se collocauerit dicat psalmum; Deus in  
 help fultum minne beiymð sete  
 adiutorium meum intende. et post gloriam dicat uersum. pone  
 hyrdrædene ⁊ oðre ⁊ swa himsylfan  
 12 domine (custodiam) ori meo et cetera; Et sicut sibi mane  
 he bidde geopenian þus restende he bidde  
 postularuit aperiri a domino sic requiescens roget poni  
 her lufu on an gegegaderod to  
 16 ori suo custodiam; Hic affectus in unum collecti ad  
 gemynde beon agengebrohte  
 memoriam reducantur;

12 *custodiam* written by scribe over the line, and *hyrdrædene* by glossator on left margin.

## APPENDIX.

### LIST OF CORRECTIONS AND ALTERATIONS IN THE LATIN PORTIONS OF MS. C.C.C. 191.<sup>1</sup>

<i>4<sup>21</sup> Between lines 21 and 22 is wr. in red capitals: DE HUMILITATE.</i>	<i>16<sup>8</sup> cell<sup>er</sup>arius.</i>
<i>7<sup>36</sup> retrahemus.</i>	<i>16<sup>12</sup> cellaria<sup>e</sup>.</i>
<i>8<sup>4</sup> diabolē.</i>	<i>17<sup>3</sup> miſtens.</i>
<i>9<sup>2</sup> ita :: ordinati sunt, or- dines] after ita two letters erased. The ut over the line by diff. hd.</i>	<i>18<sup>27</sup> Cellerarius] the second e alt. from a.</i>
<i>10<sup>7</sup> admi :::::: About 8 letters erased.</i>	<i>19<sup>8</sup> non.</i>
<i>10<sup>8</sup> capientes:</i>	<i>19<sup>8</sup> subfragari.</i>
<i>10<sup>9</sup> solacię.</i>	<i>19<sup>23</sup> portarius] the scribe cor- rectly wrote a small p for the guidance of the initialler, but the latter wrote H thus producing Hortarius.</i>
<i>11<sup>12</sup> multiplic&amp;.</i>	<i>19<sup>34</sup> completorio</i>
<i>11<sup>23</sup> accipient.</i>	<i>20<sup>26</sup> clauſtra que<sup>o</sup> clerū<sup>o</sup> sibi comiſſū canonice ſeruandum.</i>
<i>13<sup>35</sup> accipient.</i>	<i>20<sup>29</sup> portam totam.</i>
<i>13<sup>36</sup> tertiam.</i>	<i>20<sup>31</sup> una<sup>o</sup>.</i>
<i>14<sup>2</sup> accipient.</i>	<i>20<sup>34</sup> singula<sup>os</sup> singuli lecta<sup>ulos</sup>.</i>
<i>14<sup>12</sup> ceruice.</i>	<i>21<sup>2</sup> refectoria<sup>o</sup>.</i>
<i>14<sup>22</sup> accipient.</i>	<i>22<sup>20</sup> portico<sup>u</sup>.</i>
	<i>23<sup>17</sup> dim<sup>i</sup>:dia] an e erased.</i>

<sup>1</sup> See Introduction, p. x, note 1.

<sup>u</sup> 24 <sup>36</sup> mediām.	48 <sup>12</sup> iunioris altered by scribe from senioris.
<sup>i</sup> 25 <sup>3</sup> apert̄es.	49 <sup>13</sup> ingen : : ū] it erased.
<sup>e</sup> 27 <sup>10</sup> recitāt̄ur.	50 <sup>25</sup> &i,m ea : :
29 <sup>10</sup> incep̄int] first e alt. from i.	50 <sup>28</sup> pendēnt.
b 29 <sup>30</sup> tres supplicationis] the b and a indicate transposition.	51 <sup>2</sup> recolendum.
<sup>b</sup> 30 <sup>31</sup> temporibus.	53 <sup>34</sup> c : : ruat.
<sup>i</sup> 32 <sup>18</sup> predictas.	56 <sup>7</sup> pferēnt.
<sup>i</sup> 33 <sup>7</sup> bonōs.	56 <sup>17</sup> ac] aut.
33 <sup>25</sup> mox] the scribe correctly wrote the small m as a guidance for the initialler, but the latter wrote V, thus producing Vox.	58 <sup>11</sup> pendent.
v 34 <sup>19</sup> proficiscāntur.	59 <sup>14</sup> penētr : ] an & erased.
<sup>ū</sup> 35 <sup>30</sup> exili :] an o erased.	60 <sup>18</sup> adolationib;
ssi fu 36 <sup>6</sup> egre : : erint.	64 <sup>18</sup> fulg&
ens 37 <sup>21</sup> dic :	64 <sup>20</sup> presumi
s 39 <sup>13</sup> tecum.	64 <sup>20</sup> psū :] i erased.
<sup>u</sup> 39 <sup>16</sup> adolatio.	67 <sup>32</sup> paradysq.
i 39 <sup>21</sup> rapāna.	69 <sup>16</sup> castigēndi.
39 <sup>23</sup> post :: : quam aliquis con- fessus fuerit] aliquis wr. on margin and fuerit o.l. by diff. hd.	69 <sup>21</sup> clericōs.
i 41 <sup>24</sup> intellegens.	72 <sup>31</sup> Vinolentes.
a 44 <sup>17</sup> habe,nt.	72 <sup>34</sup> nōn cupatur.
<sup>i</sup> tili 46 <sup>4</sup> parentele.	72 <sup>35</sup> mentēs.
	77 <sup>27</sup> ppheta wr. by the scribe on an erasure.
	81 <sup>1</sup> benedicēntur.
	81 <sup>15</sup> octauās.

- 82<sup>2</sup> diuident. scribe on the erasure of another letter (u?).
- 82<sup>3</sup> eligent. 86<sup>30</sup> öpensate] a letter (no doubt c) erased before ö.
- 82<sup>3</sup> secunda :] a letter erased  
(m?). 91<sup>34</sup> orfanarum.
- 82<sup>5</sup> dispensat] the a altered  
to e. 98<sup>18</sup> bonifatius] a strokedrawn
- 85<sup>37</sup> homo] the first o by the through bonifatius.



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THE EARLY ENGLISH TEXT SOCIETY was started by the late DR. FURNIVALL in 1864 for the purpose of bringing the mass of Old English Literature within the reach of the ordinary student, and of wiping away the reproach under which England had long rested, of having felt little interest in the monuments of her early language and life.

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